

A  
BOOKE OF  
CHRISTIAN  
Exercise appertaining to  
RESOLUTION,  
that is, shewing how that  
we should resolute our  
selues to become Christi-  
ans indeed:  
by R. P.

*Perused by* EDMUND  
BUNNY.

Heb. 13.  
*Iesus Christ yesterday, and to  
day, and the same for ever.*



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TO THE MOST  
REVEREND FATHER  
in God, his very good Lord and  
Patron, EDVVIN, *by the proui-*  
*dence of God,* Archbishop of  
YORKE, Primate of Eng-  
land, and Metropo-  
litan, &c.

**M**AY it please your Grace to vnderstand, that whereas at the first by a friend of mine, and after by mine owne experience, I perceiued that the booke ensuing was willingly read by diuers, for the perswasion that it hath to godlinesse of life, which notwithstanding in many points was corrupte set downe I thought it good in the end, to get the same published againe in some better manner, then now it is come forth among them: that so the good that the reading thereof might otherwise doe, might carry no hurt or danger withall, so farre as by me might be preuented. For this cause I haue taken the paines, both to purge it of certain points that carried either some manifest error, or else some other inconuenience with them: and to ioine another short treatise withall, so ex-

## THE EPISTLE

hort those that are not yet perswaded, to ioyne  
 with vs likewise in the truth of religion.  
 For so to accept of our aduersaries labours so  
 much as is good, may, I trust, bring to passe  
 with some few of them, that themselves  
 will better perceine; that where in they  
 shall do well, they may looke to be as readily  
 encouraged by us, as when they do ill, to be  
 admonished, or reprehended either, as the  
 case doth require: and others likewise of  
 their welwillers (who yet notwithstanding  
 in this varie from them, that they stand  
 more indifferent in the cause of religion, and  
 meane not otherwise to persist in their opi-  
 nions, but so farre as they thinke they haue  
 reason for them) may so be the rather indu-  
 ced to assure themselves (as the truth indeed  
 is) that wherein they haue sufficient warrant  
 for the points that they stand on, they are not  
 in any wise misliked by us, but onely for  
 those, wherein they haue no sufficient ground-  
 worke to beare them out. I was also verie  
 glad, both that some of them had taken paine  
 in that kind of labour: and that others of  
 their profession were sometimes occupied in  
 reading of such. For whereas by their books  
 that are of the Controuersies, the readers  
 of them that are before smitten with that kin-  
 d of infection, are oft times thereby the more  
 intangled in their errors, and more kindled  
 likewise with inordinate heate, against

# DEDICATORIE.

all those that more sincerelie hold the Christian faith : by this kind of labour it may fall out, that comming therby to the feare of God, though but after a corrupt maner, yet therein may they possibliefind a readie way, first to draw them somewhat on, to a better aduisement of their waies ; and then after that to espie their wonted errors likewise, and to ioyne vvith vs in the truth of religion. In which course the better to helpe them, I haue added this other Treatise withall ; so to bring before their eies, how the case for that master doth stand betvvixt vs, and how little cause there is for them so much to bee afraid of our profession, as some haue borne them in hand that they ought : trusting withall, that as they doe already agree vvith vs in many points of great importance ; so they can bee content to condescend vnto vs in the rest likewise, if it may appeare vnto them, that in so doing they shall do none otherwise then as of conscience, and dutie they ought.

Both vvhich bookes vvhen I thought to haue presented vnto your Grace, I was for a time staied by this, for that I thought them not a present worthie enough, in respect of my labours therein. But vvhen I did more deeply consider, that I might very vvell hope of better acceptance, then the strict vvorthinesse of the thing should deserue, I vvvas then fullie resolved to be so bold as to present your Grace

## THE EPISTLE

with them, such as they be: and for what-  
soeuer wanteth, either in them, or me, to rest  
in the good assurance that I haue, that your  
Grace will notwithstanding of your own in-  
clination in good part take the. As also I take  
it, that I am by good reason induced so to doe,  
both for that the dignitie of your place in the  
Church of God among vs, and mine own spe-  
ciall duty besides, doth of right require it, and  
much more then it, if mine abilitie might ac-  
cordingly serue: and the nature of the mat-  
ter in one principall point is such, as that by a  
certaine kind of necessitie it leadeith me there-  
unto. For wher as it may be the perswasion  
of some, that no such worke as is at the first so  
corrupt in it selfe, should be brought forth to  
light by any of vs (though neuer so vvarilie  
we purged it before) where in notwithstanding  
there be many good reasons to ground  
upon, for those that are otherwise minded:  
hence it is, that your Graces censure, especial-  
lie here in these parts, is of mee and others of  
the same iurisdiction, especially to be regar-  
ded for the place that God hath giuen you a-  
mong vs. In which kind of labor, as Casta-  
lion first, then also Master Rogers haue  
done very vuell, in that little booke of Kem-  
picius, that is called the Imitation of Christ,  
leauing out the corruption of it, and taking  
only that which was sound: so hath Iohn  
Baptist Fikler bin very bold in vresting  
that

# DEDICATORIE.

that which another had written so well, of the power of the Magistrate over his subjects, and the dutie of subjects to him againe, altogether to the establishing of the Popes supremacy, and to animate their owne confederates against their godly and lawfull Princes; changing nothing else (to speake of) but those verie titles, and otherwise using the other matter, method, and stile. Neuerthelesse, as the former of these examples shew vs, how such likewise may rightly be used: so the other things may admonish those that would mislike to haue their ouersights so holpen, that they had neede as much to goe about to excuse their owne fellowes, as to impugne any others therefore, that vse their freedome more moderately. As for my selfe, hauing used my libertie so easily as I haue done, altering no more then neede required, and doing the same in quiet manner without any griefe against the Author, vvhosoener it were, or disgrace to his doings (so much as might be, not betraying the truth) I am the lesse carefull (under the protection of your Graces censure) either of the censure, or assaults of others, that are more led by affection then reason. To be short, whereas the former of these two bookes calleth men from the loue of the world; and the latter likewise doth call men from their wonted errors vnto the truth: in both these respects I thought your Grace would so much

# THE EPISTLE.

the rather accept of them. For hauing had so long experience of the world as you haue, very likelihood teacheth, that needs you must grow more and more from the loue thereof: And it is sufficiently knowne vnto all, that hauing found this mercy your selfe, to be deliuered from the former ignorance, and to be brought to the knowledge of the truth, you haue in like sort (in this long course that God hath giuen you) much called on others to doe the like. These bookes therefore that treat of the same, I thought should be the rather welcōme. And I beseech almightie God, the fountaine and giuer of all things, to giue you grace so to consider of the one, and to goe on forward in the other, as that more and more departing from the loue of the world, and more and more performing the worke of the Ministerie, you bring the former at length to nothing, and make the other a polished worke for the day of the Lord.

Your Graces most humble  
in the Lord,

EDM. BUNNY.



## THE PREFACE

*to the Reader.*



Concerning the former of these two Bookes (gentle Reader) I haue to admonish thee of certaine things thereunto belonging. And first as touching the Author of it, then as touching the Booke it selfe. Who it is that was the Author of it, I doe not know, for that the Author hath not put to his name, but onely two letters in the end of his preface: which two letters I haue set downe vnder the title of the booke it selfe. But whosoever it is that was the Author of it, himselfe doth set downe both the occasion whereupon hee wrote it, and what was his intent and purpose therein. The occasion of it was, that one *Gaspard Leart*, Doctor of Diuinitie, and a Iesuit Frier, had before written a booke of much like argument in the Italian tongue: which a conntinuan of ours at *Paris* in France had about foure yeeres since translated into English: and had done (as hee thought) much good thereby. Where-

*Of the Author.*

*By vvhich occasion he wrote.*



## THE PREFACE

upon the Author hereof minding, to haue imprinted that againe, and to haue enriched it, both with matter and method: he found the course that hee determined, to haue this issue in the end, that hee thought not good to imprint againe that booke of Doctor *Lo. arts*, but rather to make another of his owne, and to gather in thereunto, whatsoeuer is in that booke, or others such like. to this effect. Which course when he had taken, hee thought good to follow this order therein: first to shewe, how to resolute our selues to serue God indeede; then, how to beginne to doe it: and lastly, how to continue vnto the end. And so setting in hand with the worke, and hauing finished the first part, that hath hee sent ouer in the meane season, vntill hee shall bee able to finish the rest. His intent and purpose was, as himselfe doth witnesse, that his countrie-men might haue some one sufficient direction for matters of life, among so many bookes of controuersies, for that those (though otherwise hee account them needfull) doe helpe but little, he saith, oft times to good life; but rather fill the heads of men with a spirit of contradiction and contention, that for the most part hindreth

*His intent  
and purpose.*

## TO THE READER.

hindereth deuotion. In so much that he much misliketh, that men commonly spend so much of their time so vnprofitable, talking of faith, but not seeking to build thereon as they ought to doe, and so doe but weary themselves in vaine : making much adoe, but getting but little profit thereby, much disquieting our selues & others, and yet obtaining but small reward. Which complaint of his is iust indeed, as the matter is handled by many. And so hauing protested his good meaning therein, desireth all, though they dissent from him in religion, yet laying aside hatred, malice, and wrathfull contention, to ioyne together in amendment of life, and in praying one for another. Which wee might haue heard in his owne words, but that hee interlaceth other things withall, that I dare not in conscience and duty to God commend vnto thee. Concerning the booke it selfe, it seemeth to bee most of all gathered out of certaine of the schoolen-men (as they are termed) that liuing in the corrupter time of the Church, did most of all by that occasion treat of reformation of life : when as others were rather occupied about the controuersies, that were most

*Of the  
booke it  
selfe.*

## THE PREFACE

most in question among them. And although my selfe haue bestowed no great time in them : yet by the little that I haue bestowed, I see it to resemble them so much ( especially for the inuention of it ) that as wee finde sometimes a ready helpe in the face of the childe to gesse at the father ; so in this likewise me thinke that wee haue in the booke it selfe, that which may leade vs to this coniecture. But my meaning at this time is no more but this, first to shew thee what it was, as it is set forth by the Author himselfe: and then I what is done thereunto by me, and so might get it published to all. As it is set forth by the Author himselfe, if we consider the substance of it, surely it was well worth the labour ( a few points onely excepted ) and much of it of good perswasion to godlinesse of life. But if wee consider the forme or manner of it, therein maiest thou finde, that it was needfull for me, before hand to admonish thee of these few things. First that throughout the whole booke the Author hath vsed, in those Scriptures that hee alleageth, the vulgar translation that was before in common vse with them : and some speciall words precisely, such as before they haue taken

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## TO THE READER.

ken vpon them to obserue, and therein still to dissent from vs. The vulgar translation is knowne well enough, so that I need to say nothing of it. Those speciall words that precisely he vseth, are, Our Lord, when it is more agreeable to the text to say, the Lord : iustice for righteoufnes: penance, for repentance: merit for good workes, or the seruice of God: and a few others.

Then also in diuers parts of the booke there were mingled in withall, certaine opinions and doctrines of their owne profession, most of them such as are manifest corruptions, and some of them no more but ouer venturous ; and certaine places alleaged out of others, little appertaining to the matter, or else more coldly handling the matter propounded, then that well they could match with the residue that are in the Treatise to that purpose alleaged. In this manner came it into my hands : and so it is yet extant among them. Now concerning my doings therein, first for the substance of it, because it is much of it good, I haue so farre not onely conceived liking of it my selfe : but also haue done my best endeouour, thus to publish vnto to all ; that so many as will

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## THE PREFACE.

may take to themselves the benefit of it. In which kind of argument, though many others in these our daies haue done very commendably likewise: yet I doe specially commend this vnto thee, the rather for that it proceedeth from those, that otherwise are for diuers points, the greatest aduersaries that we haue in the cause of religion. And whereas inordinate contention is not onely vnseemely for the Church of God, but also hurtfull to the cause of religion, a speciall point of wisdom it is when God hath bestowed any good gift on any of vs all, that others should so esteeme thereof, as that they make the same a meane to moderate the bitterness of their affections towards all those, that gladly would liue peaceably with all, so much as they might: as also on the other side it is very cleere, that those will not (so farre as the cause of religion it selfe doth permit them) may haue iust occasion to be ashamed; and thereby to finde out what kinde of spirit it is that doth leade them. So the substance of the booke is such, as that a mind that is well disposed, may with one and the selfe-same labour, gather out of it both lessons of godlinesse vnto it selfe: and that

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that which may somewhat occasion  
some certaine agreement among cer-  
taine of vs, with such of then. I meane,  
as stand more indifferent, and are con-  
tent to dissent no further from vs, then  
of conscience they thinke that they  
ought. The former of which will yeeld  
vs this fruit, that we shall addressse our  
selues to doe, in some good measure,  
our seruice to God: the other, that we  
shall doe it with a quieter conscience,  
our selues desirous to bee at peace  
with all, so farre as conueniently may  
bee obtained. On the other side like-  
wise, because I found the manner and  
forme so farre forth out of order, as  
I haue declared, therefore did I ende-  
uour my selfe to help it a little as need  
required. But as touching the transla-  
tion that they vse, I haue altogether  
let them alone therewith: partly to  
condiscend so farre vnto them, as to  
suffer themselves in such case to vse  
what translation they will, and with  
good will to heare them therein: and  
partlie for that diuers points of the  
matter were so grounded thereupon,  
that the translation might not bee a-  
mended, vnlesse the matter were al-  
tered likewise. So farre forth there-  
fore as there was no manifest error ta-  
ken

*Then in  
the forme  
or manner  
of it, which  
is amended.*

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ken in withall, I haue left it wholly vnto them: though otherwise it might oftentimes be amended. For which cause also I did the rather omit to meddle with the quotations, to alleage the verse of the Chapter withall, because that in distinguishing of the verses, we disagree sometimes: and forbearing to obtrude ours vnto them, valesse I thought they would take it in good part, haue forborne likewise to vse theirs, for that we finde it not so agreeable to the truth it selfe. As for those speciall words of theirs, that the Author so precisely vseth, I haue vsed my libertie therein, sometimes letting them stand as they are, and sometimes altering them, when they were abused, or otherwise the case did so require. Those other points of their proper opinions, wherein we dissent from them, and they (no doubt) from the truth it selfe, I haue cleane left out: some of those venturous points besides; together with certaine of those places likewise, which hee hath alleaged out of others that did not so much appertaine to the matter that he had in hand, or not so effectually touched the same, as himselfe otherwise hath done. The former of which I therefore  
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## TO THE READER.

left out, for that neither my selfe could allow to leaue any such (as to my knowledge) might bee any hurt, or else but occasion of stumbling to others: neither could I so haue gotten it forth to the vse of all, carrying still such corruption with it. And this haue I done so much the rather, for that most of those things seeme rather to bee added by some that had the perusing of the booke, before it might be allowed among them to come to the print, then by the proper author thereof: they doe so little oft times agree with the argument that there he hath in hand, nor with the manner of handling of it. As for example, in the first part of the booke and third chapter, setting down the end of mans life, which he saith is the seruice of God, eight or nine times in that Chapter is ioyned withall the gaining of heauen: which notwithstanding is not agreeable to the manner of the Authors handling of that point, as it may appeare in the whole discourse there, and namely by his place of *Zacharie* in the beginning of the third, and by his diuision in the beginning of the fourth Chap. where notwithstanding the gaining of heauen is very odly put in againe. The  
other



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other sort likewise I thought good to leaue foorth, for that being impertinent, they might discredit some part of the rest, or else but weaker then the rest, might so let downe the affections againe which were stirred vp before by the other. And truly the spirit in these daies doth proceede a great deale more effectually, both in doctrine and exhortation, then it did in the daies of diuers of those that were here alleaged. Wherein, if there shall be any that shall thinke, either on the one side, that I haue put out too much, or on the other, that I haue put out too little, neither am I desirous to ouerrule their iudgements, nor verie carefull to maintaine mine owne, if any shall come with better matter: contenting my ielfe onely with this, that I haue done what seemed to me to bee most expedient to the glory of God, and to the benefit of his people here: as also I haue sometimes interlaced a word or two, the better to open the authors meaning, or to make the sense more full. And so without any further defence of my doings therein, now (gentle Reader) I send thee ouer to the booke it selfe: where if thou shalt bestow a little paines (though it be no

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## TO THE READER.

more, but once with aduifement to  
 reade it ouer) I doubt not, but that  
 thou wilt confesse thy labour to bee  
 well bestowed. Which when thou shalt  
 finde, then descending to the author of  
 it, seeing him selfe desireth to be holpen  
 by thy praiers, thou shalt doe wel, both  
 to thanke God for him for this which  
 is done, and to sollicite him with thy  
 praiers, on behalfe of him and the rest,  
 that it would please him to giue them  
 a further knowledge of the truth in  
 Christ, so farre as his wisdom hath  
 thought expedient, to the setting forth  
 of his owne glory, and to the saluation  
 of those that are his. And God giue vs  
 all (so many as doe appertaine to his  
 kingdome) his grace in that measure,  
 that both we may agree together in the  
 truth of religion, and altogether im-  
 ploy our selues in his seruice here, in  
 peace and quietnes one with another.

And so I bid thee heartily farewell.

At Bolton-Pertie, in the An-  
 cientie or liberties of  
 Yorke, the 9. of  
 Iuly, 1584.

*Thy hartly welwiller in Christ,*

EDMUND BUNNY.

THE BOOKE OF  
Christian exercise, appertai-  
ning to Resolution.

The first  
part.

THE CONTENTS OF  
the first part of this Booke, tou-  
ching the helpe of resolution to  
serue God.

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with a necessary aduertisement  
to the Reader.

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What argument the diuell vseth to draw  
men from this resolution.*

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and not excuse sinne.*

*What minde a man should haue that  
would reade this treatise.*

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declared,

*That in consideration herein is a great  
enemie*

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*The nature and commodity of consideration.*

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wherein is handled,

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*How due consideration of this end be-  
peth a man to iudge of himselfe.*

*What mind a man should haue to crea-  
tures.*

*The lamentable condition of the world,  
by want of this due consideration.*

*And the mischiese thereof at the last  
day.*

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required at his hands in this

life : wherein is dis-  
cussed ;

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*How exactly both these parts are to be  
exercised.*

The

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*The lamentable condition of our negligence herein.*

*The care and diligence of many of the Fathers touching the same.*

*The remedies that they used for the one part : and what monuments of pietie they left behinde, touching the other.*

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*The maiestie of ceremonies and circumstances used by God at the first publication of his law in writing : and his seuer punishment of offenders.*

*The sharpe speeches of our Saviour against sinners.*

*Why two iudgements are appointed after death.*

*The sudden comming of them both.*

*The demands in our account, at the generall iudgement.*

*The*

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then be.  
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may be prevented in due time.*

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and of a sinner : to shew the cause  
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gor before mentioned :  
wherein is de-  
scribed;*

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*The reason why God hateth them.*

*That they are enemies to God and to  
themselves.*

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*Two principall causes of sinne.*

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*How necessary it is to feare.*

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case.*

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resolution*

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Vehement coniectures touching the severitie of those paines.

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*An admonition against securitie in this life.*

The second  
part.

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### THE I. CHAPTER.

Of the first impediment: which is the difficultie that many thinke to be in vertuous life, wherein is declared:

*Nine speciall priuiledges and helpes vnder which the vertuous are aided aboue the wicked.*

1 The

## The Contents.

1 The force of Gods grace for easing of  
vertuous life, against all temptations.

2 Of what force loue is herein. And  
how a man may know, whether he haue  
loue towards God, or no.

3 Of a peculiar light of vnderstanding  
pertaining to the iust.

4 Of internall consolation of mind.

5 Of the quiet of a good conscience in  
the iust.

6 Of hope in God which the vertuous  
haue. And that the hope of the wicked is  
indeed no hope, but meere presumption.

7 Of freedome of soule and body, which  
the vertuous haue.

8 Of the peace of mind in the vertuous  
towards God, their neighbors, and them-  
selves.

9 Of the expectation of the rewards,  
that the vertuous haue.

Of the comfort that holy men haue, after  
their conuersion: And how the best men  
haue had greatest conflicts therein.

Of S. Austens conuersion, and foure an-  
notations thereupon.

## THE II. CHAPTER.

Of the second impediment: which is  
tribulation; wherein are handled  
foure speciall points:

1 First, that it is an ordinary meanes

B 1

of

## The Contents.

of saluation to suffer some tribulation.

2 Secondly, that there be thirteene speciall considerations of Gods purpose, in sending afflictions to his seruants, which are laid downe and declared in particular.

3 Thirdly, what speciall consideration of comfort a man may haue in tribulation.

4 Fourthly, what is required at mans hands in tribulation.

3

## THE III. CHAPTER.

Of the third impediment : which is, loue of the world ; which is drawne to fixe points.

1 First, how, and in what sense the world and commodities thereof are vanities : and of there generall points of worldly vanities.

2 Secondly, how worldly commodities are meere deceit.

3 Thirdly, how the same are pricking thornes.

4 Fourthly, how the same are miserie and affliction.

5 Fifthly, how they strangle a man : with a description of the world.

6 Sixtly, how a man might auoide the danger thereof, and use the commodities thereof to his owne benefit.

THE

## The Contents.

### THE IIII. CHAPTER.

4

Of the fourth impediment: which is too much presuming of Gods mercie, wherein is declared:

*That prolonging of our iniquities, in hope of Gods mercie, is to build our sinnes on Gods backe.*

*Of the two seete of our Lord: that is, mercie and truth.*

*Of two dangers of sinners: and how Gods goodnesse helpeth not them that persevere in sinne.*

*Whether Gods mercie be greater then his iustice.*

*The description of true feare.*

*Of servile feare, and of the feare of children: and how servile feare is profitable for sinners.*

### THE V. CHAPTER.

5

Of the fifth impediment: which is delay of resolution vpon hope to doe it better, or with more ease afterward, wherein a declaration is made:

*Of seven speciall reasons, why the diuell moueth vs to delay: and of sixe principall causes, which make our conversion harder by delay.*

*How hard it is to repent in old age. for*

## The Contents.

him that is not accustomed to some hardnesse before: and what charge a man draweth to himselfe by delay.

That the example of the therse saued on the Crosse, is no varrant to such as defer their conuersion.

Of diuers reasons, why conuersion made at the last houre is sufficient.

6

## THE VI. CHAPTER.

Of three other impediments: that is, sloth, negligence, and hardnesse of heart, whercin is declared;

The foure effects of sloth: and the means how to remoue them.

The cause of Atheisme at this day. And the way to cure carelesse men.

Of two degrees of hardnesse of heart.

How hardnesse of heart is in all persecutors.

The description of an hard heart: and the danger thereof.

The conclusion of the whole booke.

THE

# THE FIRST PART OF THIS BOOKE.

## CHAP. I.

*Of the end and parts of this Booke, with a  
necessary advertisement to the Reader.*

**T**His first Booke hath for his *The end of*  
proper end, to perswade a *this Booke,*  
Christian by name to be-  
come a true Christian in-  
deed, at the least, in resolution of mind.  
And for that there be two principall *The parts*  
things necessary to this effect: there- *of this*  
fore this first Booke shall be diuided *Booke.*  
into two parts. In the first shall be de-  
clared important reasons and strong  
perswasions, to prouoke a man to this  
resolution: In the second shall be re-  
futed all the impediments, which our  
spirituall enemies (the flesh, the world  
and the diuell) are wont to lay for the  
stopping of the same: knowing verie  
well, that of this resolution dependeth  
all our whole seruice of God. For hee  
that neuer resolueth himselfe to doe  
well, and to leaue the dangerous state  
of sinne wherein he liueth, is farre off  
from euer doing the same. But he that *The neces-*  
sometime resolueth to doe it, although *sitie of re-*  
by frailty hee performeth it not at that *solution.*

*The first part.*

time : yet is that resolution much acceptable before God, and his minde the readier to returne after to the like resolution againe, and by the grace of God, to put it manfully in execution. But he that wilfully resisteth the good motions of the holy Ghost, and vncircumspectously contemneth his Lord, knocking at the doore of his conscience, greatly prouoketh the indignation of God against him, and commonly groweth harder and harder daily, vntill hee be giuen ouer into a reprobate sense, which is the next doore to damnation it selfe.

Acts 7.

Apoc. 13.

Rom. 1.

*An aduersaryment.*

2 One thing therefore I must aduertise the Reader, before I goe any further, that hee take great heed of a certaine principall deceit of our ghostly aduersarie, whereby he draweth many millions of soules into hell daily : which is, to feare & terrifie them from hearing or reading any thing contrarie to their present humor or resolution. As for example, an vsurer from reading bookes of restitution: a leecher, from reading discourses against that sinne : a worldling from reading spirituall bookes or treatises of deuotion. And he useth commonly this argument to them for his purpose: Thou

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## The first Chapter.

seest how thou art not yet resolved to *The diuine*  
 leaue this trade of life, wherein thou *arguments.*  
 art: and therefore the reading of these  
 bookes will but trouble and afflict thy  
 conscience, and cast thee into sorrow  
 and melancholy, and therefore reade  
 them not at all. This, I say, is a cunning  
 sleight of Satan, whereby hee leadeth  
 many blindfolded to perdition: euen as  
 a Faulkner carrieth many hawkes qui-  
 etly being hooded which otherwise he  
 could not doe, if they had the vse of  
 their sight.

3 If ignorance did excuse sinne, then *Wilfull*  
 this might bee some refuge for them *ignorance*  
 that would liue wickedly: but this kinde *increaseth*  
 of ignorance ( being voluntarie and *sinne.*  
 wilfull ) increaseth greatly both the  
 sinne, and the sinners euill estate. For  
 of this man the holy Ghost speaketh  
 in great disdain, *Noluit intelligere ne* *Psal. 35.*  
*bene agere*: Hee would not vnderstand  
 to doe well. And againe, *Quia in scien-* *Osc. 4.*  
*tiam repulisti, repellim te*: For that thou  
 hast reiected knowledge, I will reiect  
 thee. And of the same men in another  
 place the same holy Ghost saith: *They*  
*doe leade their lines in pleasure, and in a* *Iob 32.*  
*momens goe downe vnto hell, which say*  
*to God, Goe from vs, we will not haue the*  
*knowledge of thy vvaies.* Let every man



*The first part.*

*See S. Aug.* therefore beware of this deceit, and  
*of this sin,* be content at the least to reade good  
*de grat, &* bookes, to frequent deuout company,  
*lib. arb. c. 3.* and other like good meanes of his a-  
*& S. Chry-* mendement, albeit he were not yet re-  
*soft. hom.* solued to follow the same: yea although  
*26. in epi.* he should finde some griefe and repug-  
*ad Rom.* nance in himselfe to doe it. For these  
 things can neuer do him hurt, but may  
 doe him very much good: and it may  
 be, that the very contrarietie and re-  
 pugnancie which hee beareth in fre-  
 quenting these things against his incli-  
 nation, may moue the mercifull Lord  
 which seeth his hard case, to giue him  
 the victory ouer himselfe in the end,  
 and to send him much more comfort in  
 the same, then before hee had dislike.  
 For he can easily doe it, onely by alter-  
 ring our taste with a little drop of his  
 holy grace, and so make those things  
 most sweete and pleasant, which be-  
 fore tasted both bitter and vnsauou-  
 ric.

*What  
 minde a  
 man should  
 bring to  
 the rea-  
 ding of this  
 booke.*

4 Wherefore as I would hartily wish  
 euery Christian soule, that commeth  
 to reade these considerations follow-  
 ing, should come with an indifferent  
 minde laid downe wholly into Gods  
 hand, to resolute and doe, as it should  
 please his holy spirit to moue him vn-

to,

7  
*The second Chapter.*

*Consideration.*

to, although it were to the losse of all worldly pleasures whatsoeuer ( which resignation is \* absolutely necessary to euery one that desireth to be saued ) so if some cannot presently win that indifferency to themselves, yet would I counsell them in any case to conquer their mindes to so much patience, as to goe through to the end of this booke, & to see what may be said at least to the matter, although it be without resolution to follow the same. For I doubt not but God may so pierce these mens harts before they come to the end, as their mindes may be altered, and they yeeld themselves vnto the humble and sweet seruice of their Lord and Sauour, and that the Angels in heauen may reioice and triumph of their regaining, as of sheepe, most dangerously lost before.

B  
\*Needfull it is, both vnto our true seruing of God, and to assure our owne consciences of our effectual calling in Christ: but not to procure saluation vnto vs: the merit whereof is altogether to be sought in Iesus Christ.  
Luke 15.

CHAP. II.

*How necessary it is to enter into earnest consideration and meditation of our estate.*

**T**HE Prophet Ieremie after a long complaint of the miseries of his time, fallen vpon the Iewes by reason of their sins, vitereth the cause thereof in these words: *All the earth is fallen into utter desolation, for that there is no man which considereth deeply in his heart: Signifying*

Ier. 12.

## Consideration.

## The first part.

Jonas.

Leuit. 17.  
Deut. 14.

nifying hereby, that if the Iewes would haue entred into deep & earnest consideration of their liues and state before that great desolation fell vpon them, they might haue escaped the same, as the Niniuites did by the forewarning of *Jonas*: albeit the sword was now drawne, and the hand of God stretched out, within forty daies to destroy them. So important a thing is this consideration. In figure whereof, all beasts in old time, which did not ruminare, or chew their cud, were accounted vncleane by the law of *Moses*: as no doubt, but that soule in the sight of God must needes be, which resolueth not in heart, nor cheweth in often meditation of mind, the things required at her hands in this life.

2 For want of this consideration and due meditation, all the foule errors of the world are committed, and many thousand Christians do finde themselves within the verie gates of hell, before they mistrust any such matter towards them, being carried through the vale of this life blindfolded with the vaile of negligence and inconsideration, as beasts to the slaughterhouse, and neuer suffered to see their owne danger, vntill it be too late to remedie

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remedie the same.

3 For this cause the holy Scripture doth recommend vnto vs most carefully this exercise of meditation, and diligent consideration for our duties to deliuer vs thereby from the peril, which inconsideration leadeth vs vnto.

5 *Moses* hauing deliuered to the people his ambassage from God, touching all particulars of the law, addeth this clause also from God, as most necessarie: *These words must remaine in thy heart,* Deut. 6. *thou shalt meditate vpon them both at home and abroad, when thou goest to bed, and when thou risest againe in the morning. And againe in another place: Teach your children these things, that they may meditate in their hearts vpon them.* The like commandement was giuen by God himselfe to *Iosua*, at his first election to gouerne the people: to wit, that he should meditate vpon the law of *Moses* both day & night, to the end he might keep and performe the things written therein. And God addeth presently the commoditie hee should reape thereof. *For then* (saith he) *shalt thou direct thy way aright, and shalt understand the same.* Signifying, that without this meditation a man goeth both amisse and also blindly, not knowing himselfe whither.

5 *S. Paul*

## Consideration.

## The first part.

1. Tim. 1.

Psal. 1.  
Prou. 15.  
Eccles. 14.

Gen. 24.

Eccles. 38.

\* Or mourn  
for it was  
in the way  
of sorrow-  
ing or la-  
mentation.

Psal. 118.  
Psal. 62.

Psal. 118.

5 S. Paul hauing described vnto his scholler *Timothy*, the perfect dutie of a Prelate, addeth this aduertisement in the end: *Hec meditare*: Meditate, ponder and consider vpon this. And finally, whensoever the holy Scripture describeth a wise, happy, or iust man (for all these are one in Scripture, for that iustice is onely true wiidome and felicitie) one chiefe point is this: *He will meditate vpon the Law of God both day and night*. And for examples in the Scriptures how good men did vse to meditate in times past, I might heere reckon vp good store, as that of *Isaac*, who went forth into the fields towards night to meditate: also that of *Ezechias* the King, who (as the Scripture saith) did \*meditate like a Dove, that is in silence, with his heart onely, without noise of words. But aboue all other the example of holy *David* is singular herein, who euery where almost, maketh mention of his continuall exercise in meditation, saying to God: *I did meditate vpon thy commandements which I loued*. And againe, *I will meditate vpon thee in the morning*. And againe, *O Lord how haue I loued thy law? It is my meditation all the day long*. And with what seruor and vehemencie he vseth to make these meditations, hee sheweth

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sheweth when he saith of himselfe : *my heart did vvaixe hot & within me, and fire did kindle in my meditations.* Psal. 38.

6 This is recorded by the holy Ghost of these ancient good men, to confound vs which are Christians, who being far more bound to feruor then they, by reason of the greater benefits we haue receiued : yet doe we liue so lazily (for the most part of vs) as we neuer almost enter into the meditation and earnest consideration of Gods lawes and commandements : of the mysteries of our faith, of the life, and death of our Saviour : or of our dutie towards him : and much lesse doe we make it our daily studie and cogitation, as those holy Kings did, notwithstanding all their great businesse in the Common-wealth.

7 Who is there of vs now adaies, which maketh the lawes and commandements or iustifications of God (as the Scripture termeth them) his daily meditations, as King *Dauid* did ? Neither onely in the day time did he this, but also by night in his heart, as in another place he testifierh of himselfe. How many of vs doe passe ouer whole daies and moneths, without euer entring into these meditations ? Nay, God grant there bee not many Christians in the world,

*Consideration.**The first part.**Beliefe in  
grosse.*

world, which know not what these meditations doe meane. Wee beleue in grosse the mysteries of our Christian faith, as that there is an helian heaven a reward for vertue : a punishment for vice: a iudgement to come: an account to be made, and the like : but for that we chew them not well by deepe consideration, and doe not digest them well in our hearts, by the heate of meditation, they helpe vs little to good life, no more then a preseruatiue put in a mans pocket can helpe his health.

*Miraculous effects  
of inconsideration.*

8 What man in the world would adventure so easily vpon sin (as commonly men do, which drink it vp as easily as beasts drinke water) if hee did consider in particular the great danger, & losse of grace, the losse of Gods fauour, and purchasing his eternall wrath, also the death of Gods owne Son sustained for sin : the inestimable torments of hell for the euerlasting punishment of the same? Which albeit euery Christian in sum doth beleue, yet because the most part doe neuer consider them with due circumstances in their hearts: therefore they are not moued with the same, but doe beare the knowledge thereof locked vp in their breasts, without any sense or feeling : euen as a man carrieth

these men kindle fire about him in a flint stone  
without heat, or perfumes in a pomander  
without smell, except the one be  
beaten and the other be chafed.

9 And now to come neere our mat-  
ter (which we meane to handle in this  
booke) what man living would not re-  
solue himselfe throughly to serue God  
indeed, and to leaue all vanities of the  
world, if hee did consider as he should  
doe, the waighty reasons hee hath to  
moue him thereunto : the reward hee  
shall receiue for it, and his infinit dan-  
ger if he doe it not ? But because (as I  
haue said) scarce one among a thousand  
doth enter into these considerations,  
or if he doe, it is with lesse attention, or  
conscience, then so great a matter re-  
quireth: hereof it cometh, that so ma-  
ny men perish daily, and so few are sa-  
ued, for that by lacke of consideration  
they neuer resolue themselves to liue  
as they should doe, and as the vocation  
of a Christian man requireth. So that  
we may also complaine with holy *Je-* *Jerem. 12.*  
*remy*, alleaged in the beginning, that  
our earth also of christianity is brought  
to desolation, for that men doe not  
deeply consider in their hearts.

10 Consideration is the key which *The nature*  
openeth the dore to the closet of our *of conside-*  
heart, *ration.*



*Consideration.**The first part.*

heart, where all our bookes of accounts do lie. It is the looking glasse, or rather the very eye of our soule, whereby she seeth her selfe, and looketh into all her whole estate: her riches, her good gifts; her defect, her safetie; her danger, her way she walketh in, her pasc she holdeth: and finally, the place and end which she draweth vnto. And without this consideration, shee runneth on blindly into a thousand brakes and briers, stumbling at euery step into some one inconuenience or other, and continually in perill of some great & deadly mischiefe. And it is a wonderful matter to thinke, that in other businesse of this life, men both see and confesse that nothing can be either begun, prosecuted, or well ended without consideration, and yet in this great businesse of the kingdome of heauen, no man almost vseth or thinketh the same necessary.

*A fit similitude.*

II If a man were to make a iourney but from *England* to *Constantinople*, albeit hee had made the same once or twice before, yet would he not passe it ouer without great and often consideration: especially, whether he were right and in the way or no; what pasc hee held, how neere hee were to his waies end, and the like. And thinkest thou (my

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deere brother) to passe from earth to  
 heauen, and that, by so many hills and  
 dales, and dangerous places neuer pas-  
 sed by thee before, and this without a-  
 ny consideration at all? Thou art decei-  
 ued if thou thinkest so, for this iorney  
 hath farre more need of consideration  
 then that, being much more subiect to  
 by-paths and dangers, euery pleasure  
 of this world, euery lust, euery dissolute  
 thought, euery alluring sight, and temp-  
 ting sound, euery diuel vpon the earth,  
 or instrument of his (which are infinit)  
 being a theefe, and lying in wait to  
 spoile thee, and to destroy thee vpon  
 the way towards heauen.

12 Wherefore I would giue counsell  
 to euery wise passenger, to looke well a-  
 bout him, and at leastwise once a day to  
 enter into consideration of his estate,  
 and of the estate of his treasure which  
 he carrieth with him, in a brittle ves-  
 sell, as Saint *Paul* affirmeth, I meane his  
 soule, which may as soone be lost by in-  
 consideration, as the smallest and nicest  
 iewell in this world, as partly shall ap-  
 peare by that which hereafter I haue  
 written for the helpe of this considera-  
 tion, whereof both I my selfe and all  
 other Christians doe stand in so great  
 need in respect of our acceptable ser-  
 uice

2. Cor. 4.

*Consideration.**The first part.*

Deut. 6.  
Luke 1.

Math. 12.

1. Cor. 5.  
Ephes. 5.

Gen. 6.  
Gen. 19.

Math. 7.

uice to God. For surely if my soule, or any other did consider attentiuely but a few things of many which she knoweth to be true: she could not but speedily reforme her selfe, with infinit mislike and detestation of her former course. As for example, if she considered thoroughly that her onely comming into this life was to attend to the seruice of God, and that she notwithstanding attendeth onely, or the most part, to the vanities of the world: that she must giue account at the last day of euery idle word, and yet that she maketh none account, not only of words, but also of euill deedes: that no fornicator, no adulterer, no vsurer, no couetous or vncleane person shall enioy the kingdome of heauen, as the Scripture saith; and yet she thinketh to goe thither liuing in the same vices: that one only sinne hath bin sufficient to damne many thousands together, and yet shee being loaden with many, thinketh to escape: that the way to heauen is hard, strait, and painfull, by the affirmation of God himselfe, and yet shee thinketh to goe in, liuing in pleasures and delires of the world, that all holy Saints that euer were (as the Apostles and mother of Christ her selfe,

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with all good men since) chose to them- A. 2. 1.  
 selues to liue an austere life (in painfull 1. Cor. 4.  
 labour, profitable to others, fasting, 2. Cor. 4.  
 praying, punishing their bodies, and 6. 11. 12.  
 the like) and for all this liued in feare 1. Cor. 9.  
 and trembling of the iudgement of Philip. 2.  
 God, and shee attending to none of 2. Cor. 2.  
 these things, but following her pa-  
 stimes, maketh no doubt of her owne  
 estate: If (I say) my soule or any other  
 did indeed & in earnest consider these  
 things, or the least part of a thousand  
 more that might be considered, and  
 which our Christian faith doth teach vs  
 to be true: she would not wander (as  
 the most part of Christian soules doe)  
 in such desperate perill through want  
 of consideration.

13 What maketh theeues to seeme *A compa-*  
 mad vnto wise men, that seeing so ma- *rison.*  
 ny hanged daily for theft before their  
 eyes, will yet notwithstanding steale  
 againe: but lacke of consideration?  
 And the very same cause maketh the  
 wisest men of the world to seeme very  
 fooles, and worse then frantikes vnto  
 God and good men, that knowing the  
 vanities of the world, and the danger  
 of sinfull life, doe follow so much the  
 one, and feare so little the other. If a  
 law were made by the authoritie of  
 man,

Mat h. 7.

Luke 12.

Rom 7.

1. Cor. 1. 2 3.

Gal. 3.

*Consideration.**The first part.*

man, that whosoeuer should aduenture to drinke wine, should without delay hold his hand but halfe an houre in the fire, or in boiling lead, for a punishment; I thinke many would forbear wine, albeit naturally they loued the same: and yet a law being made by the eternall maiestie of God, that whosoeuer committeth sin, shall boile euerslastingly in the fire of hell without ease or end: many one for lacke of consideration, commit sin, with as little feare as they doe eate or drinke.

*The conclusion of the Chapter.*

14 To conclude therefore, consideration is a most necessary thing to be taken in hand, especially in these our daies, wherein vanitie hath so much preuailed with the most, as it seemed to be true wisdom, and the contrarie thereof, to be meere folly, and contemptible simplicitie. But I doubt not by the assistance of God, & help of consideration, to discouer in that which followeth, the error of this matter vnto the discreet Reader, which is not wilfully blinded, or obstinately giuen ouer into the captiuitie of his ghostly enemy (for some such men there be:) of whom God saith, as it were pining and lamenting their case: *They haue made a league vwith death, and a couenant*

*Esay 28.*

*with*

*with hell is selfe :* that is, they will not come cut of the danger wherein they be, but will headlong cast themselves into euerlasting perdition, rather then by consideration of their estate, recover to themselves eternall life and glory, from which deadly obstinacie the Lord of his mercy deliuer vs all, that belong vnto him.

## CHAP. III.

*Of the end for which man was created, and placed in this world.*

**N**OW then in the name of Almighty God, and with the assistance of his holy spirit, let the Christian man or woman desirous of saluation, first of all consider attentiuely, as a good merchant factor is wont to doe, when he is arriued in a strange countrey, or as a Captaine sent by his Prince to some great exploit, is accustomed when hee commeth to the place appointed: that is, to thinke for what cause hee came thither, why he was sent, to what end, what to attempt, what to prosecute, what to performe, what shall be expected and required at his hands vpon his returne by him that sent him thither. For these cogitations (no doubt) shall stirre him vp to attend to that which

*The finall end.*

*The first part.*

Dent. 6.  
Iosua 22.  
Gen. 14.  
Luk. 1.

which he came for, and not to imple  
himselfe in impertinent affaires. The  
like (I say) would I haue a Christian  
consider, and to aske of himselfe wh  
& to what end was he created of God  
and sent hither into this world, wh  
to doe, wherein to bestow his daies, he  
shall find for no other cause or end, bu  
only to serue God in this life. This wa  
the condition of our creation, and thi  
was the onely consideration of our re  
demption, prophecied by Zacharie be  
fore: *That we being deliuered frō the hand  
of our enemies, might serue him in holines  
and righteousnesse all the daies of our life.*

*The first*

*consequence.*

2 Of this it followeth first, that see  
ing the end and finall cause of our be  
ing in this world, is to serue God in thi  
life, that whatsoeuer wee doe, or inde  
uour, or bestow our time in, either con  
trary, or impertinent to this end, which  
is onely to the seruice of God, though  
it were to gaine all the kingdomes of  
the earth: yet is it meere vanitie, folly,  
and lost labour, and will turne vs one  
day to griefe, repentance & confusion,  
for that it is not the matter for which  
we came into this life, or of which wee  
shall bee asked account at the last day,  
except it bee to receiue iudgement for  
the same.

3 Secondly,

3 Secondly, it followeth of the premisses, that seeing our onely end and businesse in this world, is to serue God, and that all other earthly creatures are put here to serue vs to that end; wee should (for our parts) be indifferent to all these creatures, as to riches or povertie, to health or sicknes, to honor or contempt: and we should desire onely so much, or little of the same, as were best for vs to our said end that we intend: that is, to the seruice of God: for whosoever desireth or seeketh these creatures more then this, runneth from his end for the which he came hither.

*The second  
consequence,*

4 By this now may a carefull Christian take some scantling of his owne estate with God, and make a coniecture whether he be in the right way or no. For if he attend onely or principally to this end, for which he was sent hither, that is to serue God, if his cares, cogitations, studies, endeouours, labors, talke, and other his actions runne vpon this matter, and that he careth no more for other creatures, as honour, riches, learning, and the like; then they are necessary vnto him for this end, which he pretendeth: if his daies and life (I say) be spent in this study of the seruice of God, then is hee doubtlesse a most



*The finall end.**The first part.*

happy and blessed man, & shal at length  
attaine to the kingdome of God.

5 But if he find himselfe in a contrary  
case, that is, not to attend to this mat-  
ter for which onely he was sent hither,  
nor to haue in his heart and study the  
seruice of God, but rather some other  
vanity of the world, as promotion,  
wealth, pleasure, sumptuous apparell,  
gorgious buildings, beauty, or any other  
thing else that pertaineth not to this  
end : if he spend his time (I say) about  
these trifles, hauing his cares and cogi-  
rations, his talk & delight, more in them  
then about the other great businesse  
for which he was sent : then is hee in a  
perilous course, leading directly to per-  
dition, except he alter and change the  
same. For most certaine it is, that who-  
soeuer shall not attend vnto the seruice  
he came for, shall neuer attaine to the  
reward promised to that seruice.

6 And because the most part of the  
world not onely of Infidels, but also of  
Christians doe amisse in this point, and  
doe not attend to this thing for which  
they were only created and sent hither,  
thence it is that Christ and his holy  
Saints haue alwaies spoken so hardly  
of the small number that are in state

Luke 13. 23. of saluation euen amongst Christians,  
and

and haue vttered some speeches which seeme very rigorous to flesh and blood, and scarce true, albeit they must be fulfilled: as, that *It is easier for a camell to goe through a needles eye, then for a rich man to enter into heauen.* The reason of which saying (and many mo) standeth in this, that a rich man or worldling attending to heape riches, cannot attend to doe that which hee came for into this world, and consequently neuer attaine heauen, except God worke a miracle, and so cause him to contemne his riches, and to vse them onely to the seruice of God: as sometimes he doth, and we haue a rare example in the Gospel, of *Zacheus*, who being a very rich man, presently vpon the entring of Christ into his house, and much more into his heart by faith, gaue halfe his goods vnto the poore, and offred withall, that whomsoever he had iniured, to him he would make foure times so much restitution.

Math. 19.

Marke 10.

Luke 19.

7 But hereby now may be seene the lamentable state of many thousand Christians in the world, which are so far off from bestowing their whole time and trauell in the seruice of God, as they neuer almost thinke of the same, or if they doe, it is with very little

The lamentable state

of men of

the world

*The finall end.**The first part.*

care or attention. Good Lord, how many men and women bee there in the world, which bearing the name of Christians, scarce spend one houre of foure and twenty in the seruice of God! How many do beat their braines about worldly matters: and how few are troubled with this care! How many finde time to eate, drinke, sleep, disport, deck and paint themselues out to the world; and yet haue no time to bestow in this greatest businesse of all other! How many spend ouer whole daies, weekes, moneths, and yeeres in hawking, hunting, and other pastimes, without making account of this matter! What shal become of these people? What wil they say at the day of iudgement? What excuse will they haue?

*A comparison.*

8 If the Merchants factor (which I spake of before) after many yeers spent beyond the seas, returning home to giue accounts to his Master, should yeelde a reckoning of so much time spent in singing, so much in dancing, so much in courting, and the like: who would not laugh at his accounts? But being further asked by his Master, what time hee bestowed on his merchandise which he sent him for, if hee should answere: None at all, nor that he

he euer thought or studied vpon that matter: who would not thinke him worthy of all shame and punishment? And surely with much more shame and confusion shall they stand at the day of iudgement, who being placed here to so great a businesse, as is the seruice of almighty God, haue notwithstanding neglected the same, bestowing their studies, labours, and cogitations in the vaine trifles of this world: which is as much from the purpose, as if men being placed in a course to run at a golden game of infinit price, they should leaue their marke, and some step aside after flies, or feathers in the aire; and some other stand still gathering vp the dung of the ground. And how were these men worthy (trow you) to receiue so great a reward as was proposed to them?

9 Wherefore (deere Christian) if thou be wise, consider thy case while thou hast time, follow the Apostles counsell, Examine thy owne workes, Gal. 6. and waies, and deceiue not thy selfe. Yet maiest thou haue grace to reforme thy selfe, because the day-time of life yet remaineth: the dreadfull night of death will ouertake thee shortly when there will be no more time of reformation

Iohn 9.

*The small end.**The first part.*

Luke 12.

mation. What will all thy labour and toile in procuring of worldly wealth, profit or comfort thee at that houre, when it shall be said to thee, as Christ said to thy like in the Gospell, when he was now come to the top of his worldly felicitie: *Thou foole, this night shall they take away thy soule, and then vho shall haue the things vvhich thou hast gotten together?* Beleeue me (deere brother) for I tell thee no vntruth, one houre bestowed in the seruice of God, will more comfirt thee at that time, then an hundred yeeres bestowed in aduancing thy selfe and thy house in the world. And if thou mightest feel now the case where-in thy poore heart shall be then, for omitting of this thing, which it should most haue thought vpon; thou wouldest take from thy sleep, and from thy meat also, to recompence thy negligence for the time past. The difference betwixt a wise man and a foole is this, that the one prouideth for a mischiefe while time serueth: but the other, when it is too late.

10 Resolue thy selfe therefore good Christian while thou hast time; resolue thy selfe without delay, to take in hand presently, and to apply for the time to come, the great and weighty businesse for

for which thou wast sent hither: which onely indeed is weightry and of importance: and all others are meere trifles and vanities, but onely so farre forth as they concerne this. Beleeue not the world, which for running awry in this point, is detested by the Sauour: and euery friend thereof, pronounced an <sup>John 7.</sup> <sup>8.2.</sup> enemy to him by his Apostle. Say at <sup>1. John 2.</sup> length vnto thy Sauour, I doe confesse vnto thee, O Lord, I doe confesse and *A prayer.* cannot denie, that I haue not hitherto attended to the thing for which I was created, redeemed, and placed here by thee: I doe see mine error, I cannot dissemble my grieuous fault: and I doe thanke thee ten thousand times, that thou hast giuen me the grace to see it, while I may yet by thy grace amend it: which by thy holy grace I meane to doe, and without delay to alter my course: beseeching thy diuine maiesty, that as thou hast giuen me this light of vnderstanding to see my danger, and this good motion to reforme the same; so thou wilt continue towards me thy blessed assistance, for performance of the same, to thy honour and my soules health, Amen.

Particular end.

The first part.

## CHAP. III.

*Of the end of man in particular: and of two speciall things required at his hands in this life.*

**H**Auing spoken of the end of man in generall in the former Chapter, and shewed that it is to serue God: it seemeth conuenient (for that the matter is of great and singular importance) to treat somewhat more in particular, wherein this seruice of God doth consist, that thereby a Christian may iudge of himselfe, whether hee performe the same or no: and consequently, whether he doe the things for which he was sent into this world.

*Two parts  
of our end  
in this life.*

2 First therefore it is to bee vnderstood, that the whole seruice which God requireth at a Christian mans hands in this life, consisteth in two things: the one to flie euill: and the other to doe good. And albeit these two things were required of vs also before the comming of Christ (as appeareth by *Dauid*, whose commandement is generall: *Decline from euill, and doe good:* and by *Esay* the Prophet, whose words are, *Leave so doe peruersly, and learne so doe well:*) yet much more particularly, and with farre greater reason are they

*Psal. 36.*

*Esay 3.*

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they demanded at the hands of Christian people, who by the death and passion of their redeemer, do receiue grace and force to be able in some measure to performe these two things, which the law did not giue, albeit it commanded the same.

3 But now wee being redeemed by Christ, and receiuing from him not only the renewing of the same commandement, for the performance of these two things, but also force and abilitie by his grace, whereby wee are made somewhat able to doe the same: we remaine more bound thereto in reason and duty then before, for that this was the fruit and effect of Christ his holy passion, as S. Peter saith; *That vve being dead to sinne, should liue vnto righteousness.* Or as S. Paul more plainly declareth the same when he saith; *The grace of God our Saviour hath appeared to all men, instructing vs to this end, that vve renouncing all wickednes, and vworldly desires, should liue soberly, iustly, and godly in this world.*

4 These two things then are the seruice of God, for which we were sent into this world: the one to resist sinne; the other to follow good works. In respect of the first, wee are called souldiers, and our life a warfare vpon the earth:

Rom 6.

1. Pet. 2.

Titus 2.

Two parts  
of the ser-  
uice of  
God.

John 7.

2. Cor. 10.

1. Tim. 1.

2. Tim. 2.



*Particular end.**The first part.*

Philip. 1.  
 Heb. 10.  
 and 12.  
 Matth. 9.  
 10. 20.  
 Luke 10.  
 1. Tim. 5.  
 Psal. 125.  
 Matth. 13.

for that as souldiers doe alwaies lie in wait to resist their enemies, so ought we to resist sinne, and the temptations thereof. And in respect of the second, wee are called laborers, stewards, farmers, and the like, for that as these men attend diligently to their gaine and increase of substance in this life: so should we doe good workes, to the glory of God, and benefit of others here in this life.

§ These therefore are two speciall points which a Christian man should meditate vpon: two speciall exercises wherein hee should be occupied: two speciall legs whereupon he must walke in the seruice of God: and finally, two wings whereby he must flie and mount vp vnto a Christian life. And whosoever wanteth either of these, though hee had the other, yet can hee not ascend to any true godlinesse, no more then a bird can flie lacking one of her wings: I say that neither innocencie is sufficient without good workes: nor good workes any thing auailable, where innocencie from sin is not. The latter is euident by the people of Israel, whose sacrifices, oblations, praiers, and other good workes commended and commanded by God himselte, were often-  
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times abominable to God : for that the doers thereof liued in \* sinne and wickednesse, as at large the Prophet *Esay* declareth. The former also is made apparent by the parable of the foolish Virgins, who albeit they were innocent from sinne, yet because they gaue not attendance, they were shut out of the doores. And at the last day of iudgement Christ shall say to the damned, Because you clothed me not, fed me not, and did not other deedes of charity appointed to your vocation, therefore goe you to euerlasting fire, &c. Both these points then are necessarie to a Christian to the seruice of God : and so necessarie, as one without the other auaieth not, as I haue said. And touching the first, which is resisting of sin, we are willed to doe it euen vnto death, and with the losse of our blood (if it were neede) and in diuers places of Scripture, the holie Ghost willeth vs most diligently to prepare our selues to resist the diuell manfully, which tempteth vs to sinne : and this resistance ought to be made in such perfect manner as wee yeeld not wittingly and willingly to any sin whatsoeuer ; either in worke, word, or consent of heart, insomuch that who-

\* And because they rested in the outward ceremony only.  
*Esay* 1.  
*Match.* 25.  
*Luke* 13.  
*Match.* 25.

How we ought to resist sin.  
*Heb.* 12.  
*Ephes* 6.  
*1 Tim.* 4.  
*1 Pet.* 5.

*Match.* 5.

soeuer

## Particular end.

## The first part.

Exod. 12.  
Deut. 5.

*How we  
must doe  
good works.*

Eccles. 9.  
Eccles. 1.

Gal. 6.

1. Cor. 15.

*A descrip-  
tion of a  
Christian.  
Eccles. 5.*

soeuer should giue secret consent of mind to the performance of a sin, if he had time, place, and abilitie thereunto; is condemned by the holy Scripture in that sinne, euen as if he had committed the same now in act. And touching the second, which is good workes, we are willed to doe them abundantly, diligently, ioyfully, and instantly, for so saith the Scripture: *What: euer thy hand can doe, doe it instantly.* And againe, *Walke vvorthy of God, fructifying in enery good vvorke.* And againe S. Paul saith; *Let vs doe good works vnto all men.* And againe in the very same place, *Let vs neuer leaue off to doe good, for the time vwill come vwhen we shall reape vwithout end.* And in another place he willeth vs, *To be stable, immouable, and abundant in good vworks, knowing that our labour shall not be vnprofitable.*

6 By this it may be scene (deere brother) what a perfect creature is a good Christian, that is, as S. Paul describeth him: *The handworke of God, and creature of Christ to good works, wherein he hath prepared that he should walke.* It appeareth (I say) what an exact life the true life of a Christian is: which is a continuall resistance of all sinne, both in thought, word, and deed, and a performance or exercise of all good workes, that possible

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sible he can deuise to do. What an angelicall life is this? Nay more then angelicall, for that Angels being now placed in their glory, haue neither temptation of sin to resist, nor can doe any worke (as we may) for to increase their further glory.

7 If Christians did liue according *The per-*  
to this their duty, that is, in doing all *fection of a*  
good that they might, and neuer con- *Christian.*  
senting to euill: what need there almost  
any temporall lawes? What a good-  
ly common-wealth were Christianitie?  
Who will not maruell at the rare ex-  
amples of many good forefathers of  
ours, wherein such simplicitie, such  
trueth, such conscience, such almes-  
deedes, such sinceritie, such vertue,  
such religion and deuotion, is repor-  
ted to haue been? The cause was, for  
that they studied vpon these two points  
of a Christian mans dutie, and labou-  
red for the performance thereof, euery  
man as God gaue him grace. And wee  
because we looke not into these mat-  
ters, are become as loose and wicked  
in life, as euer the Gentiles or Infidels  
were. And yet is God the same God  
still, and will accept at our hands no o-  
ther account, then he did of those fore-  
fathers of ours, for the performance  
of

*Particular end.**The first part.*

of these two parts of our duty towards him. What then shall become of vs, which doe not liue in any part as they did? And to enter yet somewhat more into the particular consideration of these things, who is there now adaies amongst common Christians (for no doubt there be in secret many seruants of God which do it) but of those which beare the name of Christians and most stirre abroad in the world, who is there (I say) that taketh any paine about the first point, that is, touching the resisting of the concupiscence of sinne? Which concupiscence, or naturall motion of sinne remaining in vs, as a remnant of our naturall malady in punishment of the sinne of our first father Adam, is left in vs now after baptisme, *ad agonem*, that is, to stricue withall, and to resist. But alas, how many bee there which doe resist (as they should) these euill motions of concupiscence? Who doth euer examine his conscience of the same? Who doth not yeelde commonly consent of heart, to euery motion that cometh with pleasure: of couetousnesse, of anger, of reuenge, of pride, of ambition, and (aboue all) of lechery, and other filthy sinnes of the flesh, knowing notwithstanding (by the

*Aug. lib. 2.  
cont. Iuli.  
& l. 1. de  
pecca. mer.  
cap. vls.  
Io. Cassian.  
lib. 5. c. 12.  
& de in-  
ceps.*

*Matth. 5.*

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the protestation of our Sauour Christ himselfe) that euery such consent of heart, is as much in substance of sin, as the act, and maketh the soule guilty of eternall damnation.

8 It is a wonderfull matter to consider, and able to make a man astonied to thinke, what great care, feare, diligence, and labour, good men in olde time did take about this matter of resisting sinne, and how little we take now. *Iob* the iust, hauing lesse cause to feare then we, saith of himselfe : *I did feare all* *Iob 9.* *my doings (O Lord) considering that thou dost not pardon such as offend thee.* But the good King *Dauid*, which had now tasted Gods heauy hand for consenting to sinne before, sheweth himselfe yet more carefull and fearefull in the matter when hee saith : *I did meditate in the night time* *Psal. 76.* *together with my heart, and it was my whole exercise, and I did brush or sweep mine owne spirit within me.* What a diligent examination of his conscience, thoughts and cogitations was this in a King? And all this was for the auoiding and resisting of sinne: as also it was in Saint *Paul*, who examined his owne conscience so narrowlie, and resisted all temptations with such diligence, and attention, as hee could pronounce of himselfe

*Particular end.**The first part.*

2. Cor. 12.

2. Cor. 6.

&amp; 11.

1. Tim. 1.

1. Cor. 9.

*Remedies  
used by the  
ancient fa-  
thers for  
resisting  
of sinne.*

himselfe, that to his knowledge he was in his ministerie guilty of nothing: Albeit hee doth confesse in another place, that he had most vile and strong temptations of the flesh laid vpon him of the Diuell by Gods appointment. Yet by the grace of Christ he resisted and ouercame all. For the better performance whereof, it is likely that he vsed also these externall helps and remedies of true fasting, earnest praying, diligent watching, and seuerе chastising of his body by continuall and most painfull labour in his vocation, whereof he maketh mention in his writings. As also all godly men (by his example) haue vsed the like helps since, for the better resisting of sinfull temptations when need required, and the like. Whereof I could here recite great store of examples out of the holy fathers, which would make a man to wonder, and afraid also (if he were not past feare) to see what extreme paine and diligence those first Christians tooke, in watching euery little sleight of the diuell, and in resisting euery little temptation or cogitation of sin: whereas we neuer thinke of the matter, nor make account either of cogitation, consent of heart, word, or worke: but doe yeeld

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he was to all, whatsoeuer our concupiscence,  
 nothing: moueth vs vnto, do swallow downe eue-  
 ry hooke laid vs by the diuell: and most  
 another greedily doe deuoure euery poisoned  
 strong pleasant bait which is offered by the e-  
 nemy for the destruction of our soules.  
 on him And thus much about resisting of sin.

9 But now touching the second *How much*  
 point, which is continuall exercising of *we faile in*  
 our selues in good workes, it is euident *doing good*  
 in it selfe, that we vtterly faile (for the *vworkes.*  
 most part of vs) in the same. I haue  
 shewed before how wee are in Scrip-  
 ture commanded to doe them, without  
 ceasing, and most diligently whiles we  
 haue time of day to doe them in: for as  
 Christ saith; *The night v. ill come when no*  
 man *shal worke any more.* I might also shew  
 how certaine of our forefathers the  
 Saints of God were most diligent and  
 carefull in doing good workes in their  
 daies, euen as the husbandman is care-  
 full to cast seed into the ground whiles  
 faire weather lasteth, and the Merchant  
 to lay out his money whiles the good  
 market indureth. They knew the time  
 would not last long which they had to  
 worke in: and therefore they bestirred  
 themselues whiles opportunity serued:  
 they neuer ceased, but came from one  
 good worke to another, well knowing  
 what

Iohn 6.

Gal. 5.

Philip. 2.



what they did, and how good and acceptable seruice it was vnto God.

**B** *\* Although many such things were done to superstitious and very ill vices: yet euen then alio were they sometimes sufficient testimonies of a great care to doe well, (to farre as their knowledge serued them) in so many as did not wilfully erre, but were desirous to know the truth, and to doe accordingly. And so may also those bee*

*proue their wonderfull care and diligence herein: yet the infinite monuments of their almsdeeds, yet extant to the world, are sufficient testimonies of the same: to wit, the infinite Churches builded, and indued with great and abundant maintenance for the Ministers of the same: so many Schooles, Colledges, Vniuersities: so many bridges, high waies and publike commodities. Which charitable deedes (and a thousand moe both priuate and publike, secret and open, which I cannot report) came out of the purses of our good ancestors: who oftentimes not onely gaue of their abundance, but also saued from their owne mouths, and bestowed it vpon deeds of charity, to the glory of God, and benefit of others. Whereas we are so farre off from giuing away our necessities, as we will not bestow our very superfluities: but will imploy them rather vpon hawkes and dogs, and othe bruit beasts, and sometimes also vpon much viler vses, then to the reliefe of our poore brethren.*

(in such a sense) examples to vs.

and a  
od. 11 Alas (deere brother) to what a  
carelesse and senselesse estate are wee  
come; touching our own saluation and  
damnation? S. Paul crieth out vnto vs;  
*Worke your owne saluation with feare* Philip. 2.  
and trembling: and yet no man for that  
maketh account thereof. S. Peter war-  
neth vs grauely and earnestly; *Brethren,* 2. Pet. 1.  
*take you great care to make your vocation*  
*and election sure by good works:* and yet  
who (almost) will thinke vpon them?  
Christ himselfe thundreth in these  
words, *I tell you, make your selues friends* (in Luke 16.  
*this world*) *of uniuersall mammon, that when*  
*you faint, they may receiue you into eternall*  
*tabernacles.* And yet for all that wee are  
not moued herewithall: so dead we are,  
and lumpish to all goodnesse.

12 If God did exhort vs to good  
deeds for his owne commoditie, or for  
any gaine that he is to take thereby:  
yet in reason we ought to pleasure him  
therein, seeing we haue receiued all  
from his onely liberality before. But  
seeing he asketh it at our hands for no  
need of his own, but only for our gain,  
and to pay vs home again with aduan-  
tage, it is more reason we should hear-  
ken vnto him. If a common honest man  
vpon earth should inuite vs to doe a  
thing, promising vs of his honestie a  
sufficient

*Particular end.**The first part.*

Luke 22.

Matth. 13.

Rom. 8.

Apoc. 22.

sufficient reward, wee would beleue him: but God making infinite promise vnto vs in Scripture of eternall reward to our wel-doing (as that wee shall eate with him, drinke with him, raigne with him, possesse heauen with him, and the like) cannot moue vs notwithstanding to the workes of charity. But because those forefathers of ours were moued herewithall, as hauing hearts of softer mettall then ours are of, therefore they brought forth such abundant fruit as haue shewed.

*The difference  
of a good  
and euill  
man as the  
day of  
death.*

13 Of all this then that I haue said the godly Christian may gather, first the lamentable estate of the world at this day, when amongst the small number of those which beare the name of Christians, so many are like to perish for not performing of these two principall points of their vocation. Secondly, hee may gather the cause of the infinite difference of reward for good and euill in the life to come, which some men will seeme to marvell at, but indeede is most iust and reasonable, considering the great diuersity of life in good and euill men whiles they are in this world. For the good man doth not onely indeuor to auoid sin: but also by resisting the same, daily and

and hourelly increaseth in the fauour of God. The loose man by yeelding consent to his concupiscence, doth not onely lose the fauour of God, but also doubleth sinne vpon sin without number. The good man, besides auoiding sinne, doth infinite good workes, at the leastwise in desire and heart, where greater abilitie serueth not. But the wicked man neither in heart or deede doth any good at all, but rather seeketh in place thereof to doe hurt. The good man imploietieth all his mind, harr, words, and hands to the seruice of God, and of his seruants for his sake. But the wicked man bendeth all his force and powers both of body and minde, to the seruice of vanities, the world and his flesh. Inſomuch, that as the good man increaseth hourelly in the seruice of God, to which is due increase of grace, and glory in heauen: so the euill from time to time, in thought, word or deede, or in all at once, heapeth vp sinne and damnation vpon himselfe, to which is due vengeance, and increase of torments in hell: and in this contrarie course they passe ouer their liues for twentic, thirtie, or fortie yeeres, and so come to die. And is it not reason now, that seeing there is so  
great

Particular end.

The first part.

Gal. 6.

great diuerſitie in their eſtate, they ſhould be as great or more diuerſified alſo in their reward? Eſpecially ſeeing God is a great God, and rewardeth ſmall things with great wages, either of euerlaſting glorie, or euerlaſting paine. Thirdly and laſtly, the diligent and carefull Chriſtian may gather of this, what great cauſe hee hath to put in praſtiſe the godly counſell of Saint Paul, which is, *That euery man ſhould proue and examine his owne workeſ.* And ſo be able to iudge of himſelfe, in what eaſe hee ſtandeth: and if vpon this examination hee finde himſelfe awrie, to thanke God of ſo great a benefit, and is the reuealing of his danger, while yet there is time and place to amend. No doubt many periſh daily by Gods iuſtice in their owne groſſe ignorance: who if they had receiued this ſpeciall fauour, as to ſee the pit before they fell in, it may be they would haue eſcaped the ſame. Vſe Gods mercy to thy gaine then (gentle brother) and not to thy further damnation. If thou ſee by this examination, that hitherto thou haſt not led a true Chriſtian life, reſolue thy ſelfe to begin now, and caſt not away wilfully that precious ſoule of thine, which Chriſt hath bought ſo dearly,

e, then deerly, and which hee is most ready  
 iuerfing to saue, and to indue with grace and  
 ally for eternall glory, if thou wouldest yeelde  
 wardes the same into his hands, and bee con-  
 tent to direct thy life according to his  
 rlasting most holy, easie, and sweet commande-  
 ments.

## CHAP. V.

Of the seuerer accounts that we must yeeld to  
 God of the matters aforesaid.

**A**mongst other points of a prudent  
 seruant, this is to be esteemed one  
 principall, to consider in euery thing  
 committed to his charge, what account  
 shall be demanded touching the same:  
 Also what maner of man his Master is:  
 whether gentle, or rigorous, milde or  
 sterne, carelesse or exquisite in his ac-  
 counts: also whether he be of ability to  
 punish him at his pleasure, finding him  
 faulty: and finally, how hee hath dealt  
 with others before in like matters: for  
 according to these circumstances (if he  
 be wise) he will gouerne himselfe, and  
 vse more or lesse diligēce in the charge  
 committed.

*A principall point  
 of wisdom  
 in a  
 seruant.*

2 The like wisdom would I counsell  
 a Christian to vse, in the matters be-  
 fore recited, to wit, touching our end  
 for

*A necessary  
 considera-  
 tion.*

for which God sent vs hither, and the two principall points thereof enioined for our exercise in this life: to consider (I say) what account we shall be demanded for the same, in what manner, by whom, with what seueritie, with what danger of punishment, if we be found negligent and retchlesse therein.

3 For better vnderstanding whereof, it is to be noted first, with what order, and with what ceremonies, and circumstances God gaue vs this charge, or rather made and proclaimed the law of our behauiour and seruice towards him. For albeit he gaue the same commandement to *Adam* in the first creation, and imprinted it afterwards by nature into the heart of each man before it was written (as *S. Paul* testifieth) yet for more plaine declaration sake, and to conuince vs the more of our wickednesse (as the same Apostle noteth) hee published the same law in writing Tables, vpon the Mount Sinay: but with such terrour, and other circumstances of maiestie (as also the Apostle noteth to the Hebrewes) as may greatly astonish the breakers thereof. Let any man reade the nineteenth chapter of *Exodus*, and there he shall see what a preparation there was

Rom. 2.  
Rom. 7.

Gal. 3.

Heb. 12.

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and the publishing of this law. First God calleth *Moses* vp to the hill, & there reckoneth vp many of the benefits which he had bestowed vpon the people of Israel; & promiseth them many mo, if they would keep the law which he was then to giue them. *Moses* went to the people, and returned answere againe that they would keepe it. Then caused God the people to be sanctified against the third day, to wash all their garments, and that no man should company with his wife: also to be charged that none vpon pain of death should presume to mount vp to the hill but *Moses* alone, and that whosoever should dare but to touch the hill, should presently bee stoned to death. When the third day was come, the Angels (as *S. Steuen* interpreteth it) were ready to promulgate the law. The trumpets sounded mightily in the aire; great thunder brake out from the skie, with fierce lightnings, horrible clouds, thick mists, & terrible smoke rising from the mountaine. And in the midst of all this maiesty & dreadful terror, God spake in the hearing of al; *I am the Lord God which haue brought thee out of the land of Egypt: me only shalt thou serue: and the rest which followeth, containing a perfect description of our duty in this life, commonly called*

Exod. 19.  
The dread-  
full publi-  
cation of  
the law.

AAs 7.

Exod. 20.  
Deut. 5.



Of account.

The first part.

Heb. 12.

led the ten Commandements of God.

4 All which terror & maiesty the Apostle himselfe, as I haue said, applieth to this meaning, that wee should greatly tremble to breake this law, deliuered with such circūstances of dread & feare; signifying also hereby, that the exaction of this law must needs be with greater terror at the day of iudgement, seeing that the publication thereof was with such astonishment and dread: for so we see alwaies great Princes laws to be executed vpon the offenders with much more terror thē they were proclaimed. And this may bee a forcible reason to moue a Christian to look vnto his duty.

Gods punishments.

5 Secondly, if we cōsider the sharp execution vsed by God vpon offenders of this law, both before it was written, & since; we shall finde great cause of feare also: as the wonderfull punishment vpon Adam, & so many millions of people besides, for his one fault: the drowning of al the world together: the burning of Sodom & Gomorra with brimstone: the reprobation of Saul: the extreame chastisement of David, & the like. Which al being done by God with such rigor, for lesse & fewer sins then ours are, and also vpon them, whom he had more cause to spare then he hath to tolerate vs; may

Genes. 3.

Genes. 7.

Genes. 19.

1. King. 18.

2. King. 12.

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be admonishments what we must looke for at Gods hands, for breach of this law of seruing him in this life.

6 Thirdly, if we consider the speeches and behauiour of our Lord and Master Christ in this matter, we shall haue yet more occasion to doubt our owne case: who albeit he came now to redeeme vs, and to pardon all, in all mildnes, humilitie, clemency, and mercy: yet in this point of taking accounts, he is not wont to shew but austerity & great rigor, not onely in words and familiar speeches with his Apostles, but also in examples and parables to this purpose. For so in one parable he damnableth that poore seruant to hell (where should be weeping and gnashing of teeth) onely for that he had not augmented his talent deliuered him. And Christ confesseth there of himselfe, that he is a hard man, reaping where he sowed not, & gathering where he cast not abroad: expecting also aduantage at our hands, for the talents lent vs, & not accepting onely his own againe: And consequently threatening much more rigor to them which shall mispend his talents, as the most of vs doe. Again he damnableth the seruant whom he found asleep: he damnableth the poore man, which was compelled to

*Christ's  
speeches.*

Matth. 23.

Matth. 24.

Matth. 25.

Of account.

The first part.

Matth. 25.

come into the wedding, only for that he came without a wedding garment: he damned the five foolish virgins, for that they had not their oyle with them, and were not ready (iump at the very houre) to go in with him, and would not know them when they came after: and finally, hee promifeth to damne all thofe (without exception) which fhall worke iniquitie, as S. *Matthew* reftifieth.

Matth. 13.

7 Moreouer, being asked by a certain ruler on a time, how he might be faued hee would giue him no other hope (fo long as he fought faluatiō by his works) though he were a Prince, but only this.

Luke 18.

Matth. 19.

*If thou wilt enter into life, keep the Commandements of God.* And talking with his difciples at another time of the fame matter, he giueth thē no other rule of their life, but this; *If ye loue me, keep my Commandements.* As who fhould fay, if you were neuer fo much my difciples, if ye break my Commandements, there is no more loue nor friendship betwixt vs. And S. *Iohn* (which beft of all others knew his meaning herein) expoundeth it in this fenfe, when he faith; *If a man* (faith he) *knoweth God, and yet keepeth not his Commandements, he is a liar, & the truth is not in him.* And more yet (to take away all hope or expectation from his difciples of any o

Iohn 14.

Iohn 2.

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ther way pleasing him then by keeping his Commandements) he saith in another place, that *He came not to take away the law, but to fulfill it:* and straight way he inferreth vpon the same, *Who soeuer therefore shall breake one of the least of these Commandements, shall be called the least in the kingdom of heauen.* For which cause at his departure out of the world, the very last words that hee spake to his Apostles were these, that *They should teach men to obserue all his Commandements whatsoever.*

Mat. 5.

Mat. 23.

Luke 13.

8 By which appeareth the seuerer meaning y<sup>e</sup> Christ had touching our account for the keeping of his commandements in this life. The which also may be gathered by that, being asked whether the number were small of thē that should be saued: he counselleth men to strue to go into the straight gate: for that many should be shut out, yea euē of thē which had eaten & drunkē with him, & had ioined the corporall presence of his blessed body, but had not regarded to liue as he cōmanded them. In which case he signifieth, that no respect or friendship must take place with him at the last day: for which cause he said to the man whō he had healed at the fish-pool side in Ierusalem; *Behold, now thou art whole, see thou sin no more, lest worse come to thee*

John 5.

*Of account.**The first part.*

Mat. 5.

then before. And generally he warneth vs in S. Matthews Gospell, that we agree with our adue:saries, and make our accounts straight in this life, otherwise we shall pay the vitermost farthing in the life to come. And yet more seuerely be

Mat. 12.

faith in another place; that *VVe shall render account at the day of iudgements for euery idle vword vvhich vve haue spoken.*

9 Which day of iudgement he warneth vs of before, and foretelleth the rigor & danger in sundry places of holy scripture, to the end we should preuent the same: and so direct our liues while we haue time in this world, as we may present our selues at that day without feare and danger, or rather with great ioy and comfort: when so many thousands of wicked people shall appear there, to their eternall confusion.

*Of the day  
of iudgement.*

10 And because there is nothing which so fitly sheweth the seueritie of Christ in taking our account at the last day, as the order & maner of this iudgement described most diligently by the holy scripture it selfe: it shal make much for our purpose, to consider the same.

*Two iudgements  
after death.*

And first of all, it is to bee noted, that there be two iudgements appointed after death: whereof the one is called particular: whereby each man presently

vpon

upon his departure from this world, receiue particular sentence, either of punishment, or of glory, according to his deeds in this life (as Christs own words are) whereof we haue examples in *Lazarus* & the rich glutton, who were presently caried, the one to paine, the other to rest, as *S. Luke* testifieth: And to doubt of this were obstinacy, as *S. Austen* affirmeth. The other iudgement is called generall, for that it shall be of all men together in the end of the world, where shall a finall sentence bee pronounced (either of reward or punishment) vpon all men that euer liued, according to the workes which they haue done, good or bad, in this life: and afterwards neuer more questiō be made of altering their estate, that is, of easing the paine of the one, or ending the glory of the other.

*Iohn 5.  
Matth. 25.  
and 16.  
Luke 16.*

*Lib. 2 de  
anima. c. 6.*

*2. Cor. 5.*

II Now as touching the first of these two iudgements, albeit the holy ancient Fathers, especially *S. Augustine*, doe gather and consider diuers particulars of great seuerity and feare (as the passage of our soule from the body to the tribunall seate of God, vnder the custodie both of good and euill Angels: the feare shee hath of them: the sudden strangenes of the place where she is: the terror of Gods presence, the straight ex-

*The particular iudgements.*

*Aug. tract. 43. in Iob.*

*Why there  
be two  
iudgements  
appointed.*

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arnation she must abide, and the like: yet for that the most of these things are to be considered also in the second iudgement which is generall: I will passe ouer to the same, noting only certain reasons yeelded by the holy Fathers, why God after the first iudgement wherin he had assigned to each mā according to his deserts in particular, would appoint more ouer this second generall iudgement. Whereof the first is, for that the body of man rising from his sepulcher, might be partaker of the eternall punishment or glory of y<sup>e</sup> soule: euen as it hath bin partaker with the same, either in vertue or vice in this life. The second is, that as Christ was dishonored & put to confusio here in the world publicly: so much more he might shew his maiesty & power at that day, in the sight of all creatures: and specially of his enemies. The third is, that both the wicked and good might receiue their reward openly, to more confusion and heart-griefe of the one, & to the greater ioy & triumph of the other, who commonly in this world haue bin ouerborne by the wicked. The fourth is, for that euill mē whē they die, do not cōmonly cary with them al their demerit & euill: for that they leaue behind them either their euill example to their

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their children, & familiars corrupted by them: or else books & means which may in time corrupt others. All which being not yet done, but cōming to passe after their death, they cannot so cōueniently receiue their iudgement for y<sup>e</sup> same presently: but as the euil falleth out, so their pains are to be increased. The like may be said of the good. So that (for example sake) S. Pauls glory is increased daily, & shal be vnto the worlds end, by reason of them that daily profit by his writings and example: and the paines of the wicked are for the like reason daily augmented. But at the last day of iudgemēt, shal be an end of all our doings, and then it shal be seen euidently, what each man is to haue in the iustice, & mercy of God.

12. To speak then of this secōd iudgement generall and common for all the world, wherein as the scripture saith, *God shal bring into iudgement euery error which hath bin cōmissed.* There are diuers circumstances to be cōsidered, & diuers mē do set down the same diuersly: but in mine opiniō, no better, plainer, or more effectual declaratiō can be made therof, thē the very scripture maketh it self, setting forth vnto vs in most significāt words, al the maner, order, & circumstances, with the preparatiō thereunto as followeth.

*Consider  
vve this  
reason good  
Reader.*

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nerall day  
of iudge-  
ment.*



Of account.

The first part.

Luke 21.

Mat. 24.

Marke 13.

Esay 13.

2. Cor. 15.

Matth. 25.

2. Cor. 5.

1. Cor. 4.

13 At that day there shal be signes in the sun, & in the moone, & in the stars, the sun shal be darkned: the moon shall giue no light: the stars shal fall from the skies: and all the powers of heauen shal be moued, the firmament shall leaue his situation with a great violence: the elements shal be dissolued with heat: & the earth with al that is in it, shal be consumed with fire: the earth also shall moue off her place, & shal flie like a little deer or sheep. The distresse of natiōs vpo the earth shal be great, by reason of y confusion of the noise of the sea & floods, & men shall wither away for feare and expectation of these things, that then shal come vpon the whole world. And then shal the signe of the Son of mā appeare in the skie, and then shall all the tribes of the earth mourne & waile: and they shal see the Son of man comming in the clouds of heauen with much power and glory, great authority and maicsty. And then in a moment, in the twinckling of an eye, he shall send his Angels with a trumpet, and with a great cry at midnight, and they shal gather together his elect from the foure parts of the world, frō heauen to earth. All must be presented before the iudgemēt seat of Christ, who will bring to light those things which

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which were hidden in darknes, and will  
 make manifest the thoughts of mens  
 hearts; & whatsoever hath bin spoken in  
 chambers in the eare, shall be preached  
 vpon the house top. Account shall be as-  
 ked of euery idle word, & he shall iudge  
 our very righteousnes it selfe. Then shall  
 the iust stand in great constancy against  
 those which haue afflicted them in this  
 life: and the wicked seeing that, shall be  
 troubled with an horrible feare, & shall  
 say to the hills; Fall vpon vs and hide vs  
 fro the face of him that sitteth vpon the  
 throne, & from the anger of the Lamb,  
 for that the great day of wrath is come.  
 Then shall Christ separate the sheepe  
 from the goates, and shall put the sheepe  
 on his right hand, and the goates on the  
 left, and shall say to those on the right  
 hand: Come ye blessed of my Father,  
 possesse the kingdome prepared for you  
 from the beginning of the world. I was  
 hungry, and you gaue me to eat: I was a  
 stranger, and you gaue me harbor: I was  
 naked, and you clothed me: I was in  
 prison, and you came to me. Then shall  
 the iust say, O Lord, when haue we done  
 these things for thee? And the King  
 shall answer; Truly when you did them  
 to the least of my brothers, you did it to  
 me. Then shall he say to them on his left  
 hand:

Luke 12.

Psal. 74.

Sap. 5.

Luke 23.

Apoc. 6.

Mat. 25.

hand: Depart from me (you accursed) into everlasting fire, prepared for the diuell and his angels: for I was hungry, & you fed me not: I was a stranger, & you harbored me not: I was naked, and you clothed me not: I was sick, & in prison, & you visited me not. Then shall they say: O Lord, where haue we seen thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, & did not minister vnto thee? And he shall answer: Verily, I tell you, seeing you haue not done it to one of these lesser, you haue not done it to me. And then these men shall go into eternall punishment: and the iust into life everlasting.

14 Tell me what a dreadfull preparation is here laid downe? How many circumstances of feare & horror? It shall be (saith the Scripture) at midnight, when commonly men are asleepe: it shall be with hideous noise of trumpets, sound of waters: motion of all the elements: what a night will that be trowest thou, to see the earth shake, the hills and dales moued from their places: the Moone darkened, the stars fall down from heauen, the whole element shiuered in peeces, and all the world on a flaming fire?

15 Can any tongue in the world expresse a thing more forcible then this matter is expressed by Christ, the Apo-

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stles and Prophets themselves? What mortal hart can but treble in the midst of this vnspeakeable terror? Is it maruell if the very iust men & the Angels themselves are said to feare it? And then (as S. Peter reasoneth) *If the iust shal scarce be*

1. Pet. 4.

*saued, where shal the wicked man and sinner appeare?* What a dreadfull day will it be for y carelesse & loose Christian (which hath passed his time pleasantly in this world) when he shal see so infinite a sea of feares & miseries to rush vpon him?

16 But besides all these most terrible and fierce preparatiōs, there wil be many other matters, of no lesse dreadfull consideration: as to see all sepulchers open at the sound of the trumpet, and to yeeld forth all their dead bodies, which they haue receiued from the beginning of the world: to see all men, women and children, Kings and Queenes, Princes and Potentates, to stand there naked in the face of al creatures: their sins reuealed, their secret offences laid open, done & committed in the closets of their palaces, and they constrained & compelled to giue account of a thousand matters, wherof they would disdain to haue been told in this life: as how they haue

*The de-*  
*mands at*  
*the last*  
*vsed day.*

Of account.

The first part.

used towards their brethren: how they haue mortified their senses: how they haue ruled their appetites: how they haue obeyed the inspirations of the holy Ghost: and finally, how they used all good gifts in this life?

Psal. 149.

17 Oh (deere brother) it is vnpossible to expresse what a great treasure a good conscience will be at that day: it will be more worth then ten thousand worlds, for wealth will not helpe: the Iudge will not be corrupted with mony: no intercession of worldly friends shal preuaile for vs at that day, no not of the Angels themselues: whose glory shall be then as the Prophet saith: *To bind kings in fetters, and noble men in iron manacles, to execute upon them the iudgements prescribed; and this shal be glory to al his Saints.* Alas, what will all those wise people doe then, that now liue in delites, & can take no paine in y<sup>e</sup> seruice of God? What shift wil they make in those extremities? Whither wil they turne them? Whose helpe wil they craue? They shall see all things cry vengeance about them: all things yeeld them cause of feare and terror: but nothing to yeeld them any hope of comfort. Aboue them shal be their Iudge offended with them for their wickednes; beneath them hell open, and the cruell furnace

A pitifull  
case.

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furnace ready boiling to receiue them: on the right hand shall be their sins accusing them; on the left hand the diuels ready to execute Gods eternall sentēce vpon them: within them their conscience gnawing; without them all damned soules bewailing: on euery side the world burning. Good Lord what wil the wretched sinner do, inuironed with all these miseries? How wil his hart sustaine these anguishes? What way wil he take? To go back is impossible: to go forward is intolerable. What then shall he doe, but (as Christ foretelleth) he shall drie vp for very feare: seek death, and death shall flie from him: cry to the hils to fall vpon him, and they refusing to do him so much pleasure, he shall stand there as a most desperate forlorne, and miserable caitife wretch, vntil he receiue that dreadfull and irreuocable sentence: Go *you cursed into everlasting fire.*

Mat. 24.

Apoc. 6.

Apoc. 9.

Mat. 25.

18 Which sentence once pronounced, consider what a doleful cry & shout wil straight follow. The good reioicing and singing praises in the glory of their Sauiour; the wicked bewailing, blaspheming, and cursing the day of their natiuitie. Consider the intolerable vpbraiding of the wicked infernall spirits against these miserable condemned soules, now

*The last  
sentence  
pronounced.*

*Of account.**The first part.*

now deliuered to them in prey for euill  
 With how bitter scofs & taunts wil they  
 hale them on to tormētts? Consider the  
 eternall separation that then must be  
 made of fathers & childré; mothers and  
 daughters; friends and companions: the  
 one to glory, the other to cōfusiō, with-  
 out euer seeing one the other againe;  
 and (that which shal be as great a griefe  
 as any other: if it be true that some con-  
 ceiue, that our knowledge one of ano-  
 ther here on earth shal so far remaine)  
 the son going to heauen shal not pierce  
 his own father or mother going to hell  
 but shal reioyce at the same, for that  
 turneth to Gods glory for the executiō  
 of his iustice. What a separation (I say)  
 shall this be? What a farewell? Whose  
 heart would not breake at that day, to  
 make this separation, if a heart could  
 breake at that time, & so end his paine.  
 But that will not be. Where are all our  
 delites now? Where are all our pleasant  
 pastimes become? Our brauery in ap-  
 parell, our glistering in gold, our honour  
 done to vs with cap & knee, al our deli-  
 cate fare, al our musick, al our wantō da-  
 liances & recreations we were wont to  
 haue, al our good friends & merry cōpa-  
 nions, accustomed to laugh, & to disport  
 the time with vs? Where are they be-  
 come?

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For euer come? Oh (deere brother) how sower wil  
 wil they all the pleasures past of this world seem  
 sider the at that houre? How doleful wil their me-  
 must be memory be vnto vs? How vaine a thing wil  
 ners and all our dignities, our riches our posses-  
 sons: the sions appeare? And on the contrary side,  
 io, with how ioyfull will that man be, that hath  
 againe: attended in this life to liue vertuously,  
 a grieu albeit with paine and contempt of the  
 me con world? Happy creature shali he be that  
 of ano- euer he was borne, and no tongue but  
 maine) Gods can expresse his happinesse.

19 And now to make no other conclu- *The con-*  
 sion of al this, but euē that which Christ *clusion.*  
 himself maketh: let vs cōsider how easy a  
 matter is it now for vs (with a little pain)  
 to auoid the danger of this day, and for  
 what cause it is foretold vs by our most  
 merciful iudge & Sauour, to the end we  
 should by our diligēce auoid it. For thus  
 he cōcludeth after al his former threat-  
 nings; *Videte, vigilate, &c.* Looke about Marke 13.  
 you, watch & pray ye, for you know not  
 when the time shal be: But as I say vnto  
 you, so I say vnto all, be watchful. And in  
 another place, hauing reckoned vp all  
 the particulars before recited, lest any  
 man should doubt that al should not be  
 fulfilled, he saith; *Heaue & earth shal passe,* Maith. 24.  
*but my words shal not passe.* And the he ad- *A godly*  
 deth this exhortatiō; *Attend therefore vn-* *exhortatiō*  
*to of Christ.*



Of account.

The first part.

A godly  
exhortation  
of Christ.

2. Pet. 3.

Eccles. 18.

to your selues that your hartes be not ouercome  
with banquetting, & drunkennes, & with the  
cares of this life, & so that day come vpon you  
suddenly. For he shal come as a snare vpon the  
which inhabit the earth: be you therefore  
watchfull, & alwaies pray, that you may be  
worthy to escape al these things which are to  
come, & to stand confidently before the Son of  
man at this day. What a friendly & fatherly  
exhortation is this of Christ? Who  
could desire a more kind, gentle, or effe-  
ctual forewarning? Is there any mā that  
can plead ignorāce hereafter? The very  
like conclusion gathered S. Peter out of  
the premises, whē he saith, *The day of the  
Lord shall come as a theefe: in which the ele-  
ments shall be dissolued, &c.* Seeing then al  
those things must be dissolued: what manner of  
men ought we to be in holy conuersation and  
piety, expecting & going on to meet the com-  
ming of that day of the Lord, &c. This mee-  
ting of the day of iudgement (which  
S. Peter speaketh of, is an earnest lōging  
after it, which neuer is had, vntill first  
there goe before a due examination of  
our estate, & speedy amendment of our  
life past. Therefore saith most notably the  
Wise man; *Provide thee of a medicine before  
the sore come, and examine thy selfe before  
iudgement: and so shalt thou finde propitiati-  
on in the sight of Ged.* To which S. Paul a-

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greeth when he saith, *If we would iudge our selves, we should not be iudged.* But because no man entereth into due iudgement of himselfe, and of his owne life: thereof it commeth, that so few do preuent this later iudgement, so few are watchfull, and so many fall asleep in ignorāce of their own danger. Our Lord giue vs grace to looke better about vs.

## CHAP. VI.

*A consideration of the nature of sin, and of a sinner: for the iustifying of Gods seueritie shewed in the Chapter before.*

**T**O the end that no man may iustly complaine of the seuer account which God is to take of vs at the last day, or of the seuerity of his iudgement set down in the Chapter before: it shall not be amisse to cōsider in this chapter the cause why God doth shew such seuerity against sin & sinners, as both by that which hath bin said doth appeare, & also by the whole course of holy scripture, where he in euery place almost denounceth his extreme hatred, wrath, & indignatiō against the same: as where it is said of him; that *He hateth all those that work iniquity. And that both the wicked man & his wickednes are in hatred with him.* And finally, y<sup>e</sup> the whole life of sinners, their thoughts,

*Gods hatred to sinners.*  
Psal. 5.  
Psal. 14.

*The nature of sin.**The first part.*

Prou. 15.

Iob 11.

Esa. 1.

Psal. 13.

Psal. 49.

Eccles. 15.

thoughts, words, & works, yea and their good actions also are abominations in his sight, whiles they liue in sinne. And that (which yet is more) he cannot abide nor permit the sinner to praise him, or to name his testament with his mouth, as the holy Ghost testifieth: and therefore no marueil if he shew such rigor to him at the last day, whom he so greatly hateth and abhorreth in this life.

2 There might be many reasons alleged of this, as the breach of Gods Commandements, the ingratitude of a sinner in respect of his benefits, & the like which might iustifie sufficiently his indignation towards him. But there is one reason about the rest, which openeth the whole fountain of the matter: & that is, the intollerable iniury done vnto God, in euery sin that wittingly we do commit, which indeed is such an opprobrious iniury, & so dishonorable, as no mean potentate could beare the same at his subjects hands: & much lesse God himselfe (who is the God of maiesty) may abide to haue the same so oftē iterated against him, as cōmonly it is by a wicked man.

3 And for the vnderstanding of this iniury, we must note, that euery time we commit such a sin, there doth passe through our hart (though we mark it not) a cer-

*The reason  
why God  
so hateth a  
sinner.*

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rain practike discourse of our vnderstā-  
ding(as there doth also in euery other e-  
lection) wherby we lay before vs, on the  
one side, the profit of that sin, which we  
are to commit, that is, the pleasure that  
draweth vs to it: & on the other part, the  
offence of God, that is, the lesing of his  
friendship by that sin if we do it: & so ha-  
uing as it were y<sup>e</sup> balances there before  
vs, & putting God in one end, & in the  
other the aforesaid pleasure: we stād in  
the midst deliberating & examining the  
waight of both parts; and finally, we do  
make choice of the pleasure, & do reiect  
God, that is, we do chuse rather to lose  
the friendship of God with his grace, &  
whatsoever he is worth besides, then to  
lose that pleasure & delectation of sin.  
Now what thing can be more horrible,  
then this? What can be more spiteful to  
God, then to prefer a most vile pleasure  
before his maiesty? Is not this worse thē  
that intolerable iniury of the Iewes, who  
chose *Barrabas* the murderer, & reiected  
Christ their Saujour? Surely how hei-  
nous soeuer that sin of the Iewes were,  
yet in two points this doth seeme to ex-  
ceed it: the one, in that the Iewes knew  
not whom they refused in their choice,  
as we do; the other, in that they refused  
Christ but once, and we do it often, yea  
daily

*The iniury  
done to God  
by sinne.*

Mat. h. 27.  
Marke 15.

*The nature of sin.**The first part.*

daily & houely, when with aduifement we giue consent in our hearts vnto sin.

4 And is it maruell then that God dealeth so feterely and sharply in the world to come, with wicked mē, who diuſe him ſo opprobriouſly and contemptuouſly in this life? Surely the malice of a ſinner is great towards God, and hee doth not onely diſhonour him by contempt of his Commandements, and by preferring moſt vile creatures before him: but alſo beareth a ſecret hatred & grudge againſt his Maieſty, and would (if it lay in his power) pul him out of his ſeat, or (at the leaſt wiſe) wiſh there were no God at all to puniſh ſinne after this life. Let euery ſinner examine the bowtome of his conſcience in this point, whether he could not be content, there were no immortalitie of the ſoule, no reckoning after this life, no Iudge, no puniſhment, no he'll, and conſequently no God, to the end he might the more ſecurely inioy his pleaſure.

5 And becauſe God (which ſearcheth the heart and rains) ſeeth well this traitterous affectiō of ſinners towards him, lurking within their bowels ſhow ſmooth ſoeuer their words are: therefore hee denounceth them for his enemies in the Scripture, and profeſſeth open war and

*The malice  
of a ſinner  
towards  
God.*

Sap. 1.  
Rom. 8.  
Pſal. 7.  
Rom. 5.  
1. Iohn 3.  
Iames 4.

and hostility against them. And the suppose you what a case these miserable me are in, (being but silly wormes of the earth) when they haue such an enemy to fight against them, as doth make the very heauens to tremble at his looke. And yet that it is so, heare what he saith, what he threatneth, what he thundreth against them. After he had by the mouth of *Esay* the Prophet repeated many sins abominable in his sight (as the taking of bribes, oppressing of poore people, and the like) he desieth the doers thereof, as his open enemies, saying; *Thus saith the Lord of hostes, the strong Lord of hostes of Israel. Behold, I wil be renenged upon my enemies, and wil comfort my selfe in their destruction.* And the Prophet *Dauid*, as he was a man in most high fauour with God, & made very priuy to his secrets: so he very much doth vtter this seuer meaning & infinite displeasure in God against sinners, calling the his enemies, vessels of his wrath, & ordained to eternall ruine & destruction: and complaineth that the world will not belecue this point. *An vnwise man* (saith he) *will not learne this, neither will the foole understand it.* What is this? How sinners after they be sprung vp, & workers of iniquity (after they haue appeared to the world) do

*Sinners enemies to God, and God to them.*

*Such like also.*  
*Esay 26. 11.*

*Psal. 90.*

*The nature of sin.*

*The first part,*

*Gods hatred  
against  
sinners.*

do perish euerlastingly? And what is the reason of this? He answereth immediately; Behold thine enemies (O Lord) behold, Lord, thine enemies shall perish, and all that work iniquity shall be consumed. By this we see, that all sinners be enemies to God, & God to thē, and we see also vpon what ground & reason. But yet (for the further iustifying of Gods severity) let vs consider in what measure his hatred is towards sin: how great; how far it proceedeth; within what bounds it is comprehended; or if it hath any limits or bounds at all, as indeed it hath not, but is infinit, that is, without measure or limitation. And (to vtter the matter as a truth it stādeth) if all the tongues in the world were made one tongue; & all the vnderstandings of all creatures (I mean of Angels and men) were made one vnderstanding: yet could neither this tongue expresse, nor this vnderstāding conceiue the great hatred of Gods heart towards euery sin, which we do wittingly commit. And the reason hereof standeth in two points. First, for that God by how much more he is better thē we are: by so much more he loueth goodnes & hateth sin, then we do: and because he is infinitely good; therefore his loue to goodnes is infinite: as also his hatred to euill, & consequently

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quently his rewards to them both are infinit, the one in hell, the other in heauen.

6 Secondly, wee see by experience, that how much more great and worthy the person is, against whom an offence is committed, so much greater the offence is: as the selfe-same blow giuen to a seruant, and to a Prince differeth greatly in offence, and deserueth different hatred and punishment. And for that euery sinne which wee aduisedly commit, is done directlie against the person of God himselfe, as hath been declared before, whose dignitie is infinite: therefore the offence or guilt of euery such sin is infinite, and consequently deserueth infinite hatred, and infinite punishment at Gods hands. Hereof followeth the reason of diuers things both said and done by God in the Scriptures, and taught by Diuines touching the punishment of sin, which seeme strange vnto the wisdom of the world, and indeed scarce credible. As first of al, that dreadfull punishment of eternal and irreuocable damnation of so many thousands, yea millions of Angels created to glorie, with almost infinite perfection, and that for one only sinne, once committed, and that

*Why euery sin deserueth infinite punishment.*

Rom. 8.  
1. Cor. 1.

*The punishment of Angels.*



*The nature of sin.**The first part.*

*Of Adam  
and Eve.*

only in thought, as Diuines doe hold. Secondly, the rigorous punishment of our first parents *Adam* and *Eue*, and all their posteritie, for eating of the tree forbidden: for which fault, besides the chastising of the offenders themselves, and all the creatures of the earth for the same, and all their children and offspring after them, both before the incarnation of Christ, and since: (for albeit we are deliuered from the guilt of that sinne, yet temporall chastisements remaine vpon vs for the same: as hunger, thirst, cold, sicknes, death, and a thousand miseries more) besides also the infinit men damned for the same: besides this (I say, which in mans reason may seeme seuerer enough) Gods wrath and iustice could not be satisfied except his own Son had come downe into the world, and taken our flesh vpon him, and by his paines satisfied for the same. And when he was come downe and had in our flesh subiected himselfe vnto his Fathers iustice, albeit the losses his Father bare him, were infinit: yet that God might shew the greatnes of his hatred and iustice against sinne, he neuer left to lay on vpon his own blessed deere Son: no not then when he saw him sorrowfull vnto death, and be-

*Esay 53.*

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thed in a sweat of blood and water, and crying: O father mine, if it be possible, let this cup passe from me. And yet more pitifully after vpon the crosse: O my God, why hast thou forsaken me? Notwithstanding all this (I say) his Father deliuered him not, but laid on stripe vpon stripe, paine vpon paine, torment after torment, vntill he had rendred vp his life and soule into his said Fathers hands: which is a wonderful and dreadful document of Gods hatred against sinne.

7 I might here mention the sinne of *The sinne of Esau* in selling his inheritance for a little meate: of which the Apostle Genes. 25. and 27. Heb. 12. saith: He found no place of repentance after: though he sought the same with teares. Also the sinne of *Saul*, who (his sin being but one sinne, and that only of omission, in not killing Agag the King of Amalek, and his cattel, as he was commanded) was vterly cast off by God for the same (though hee were his anointed and chosen seruant before) and could not get remission of the same, though both he, and Samuel the Prophet did greatly lament and bewaile the same sin, or at the least that he was reiected.

8 Also I might alleage the example  
E 2 of

*The nature of sin.**The first part.*

2.King.9. of King *Dauid*, whose two finnes, albeit  
 Psal.6.34. (vpon his heartie repentance) God  
 68.108. forgaue: yet notwithstanding all the  
 101.29. sorrow that *Dauid* conceiued for the  
 2.King.12. same, God chastised him with marue-  
 lous seueritie: as with the death of his  
 sonne: and other continuall affliction  
 on himselfe as long as he liued. And al-  
 this to shew his hatred against sin, and  
 thereby to terrifie vs from committing  
 the same.

9 Of this also doe proceed all those  
 hard and bitter speeches in Scripture  
 touching sinners, which comming from  
 the mouth of the holy Ghost (and there-  
 fore being most true and certaine) may  
 iustly giue al them great cause of feare  
 which liue in sinne, as where it is said

Eccles. 40. *Death, blood, contention, edge of sword, op-  
 pression, hunger, contrition, and whips: all  
 these things are created for wicked sinners.*

Psalm.10. And againe: God shall raine snares of sinne

Psalm.9. vpon sinners: brimstone with tempestuous  
 vinds, shall be the portion of their cup.

And againe, God will be knowne at the day  
 of iudgement vpon the sinner, who  
 shal be taken in the works of his owne

Psalm.3. hands: many whips belong vnto a sin-  
 ner: let sinners bee turned into hell.

Psalm.9. God shall scatter all sinners: God shall

Psalm.36. dash the teeth of sinners in their

Psalm.144. mouthes

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mouthes: God shall scoffe at a sinner, Pfalm. 57.  
 whē he seeth his day of destruction cō- Pfalm. 36.  
 meth on: y sword of sinners shall turne Pfalm. 103.  
 into their owne hearts: thou shalt see  
 when sinners shall perish: the armes of Pfalm. 140.  
 sinners shall bee crushed and broken:  
 sinners shall wither from the earth: de-  
 fire not the glorie and riches of a sin-  
 ner, for thou doest not know the sub-  
 uersion which shall come vpon him:  
 God hath giuen him riches to deceiue  
 him therewith: behold, the day of the  
 Lord shall come (a cruell day and ful of Ecclef. 2.  
 indignation, wrath, and furie) to make Pfalm. 71.  
 desolate the earth, and to crush in pee- Esay 13.  
 ces her sinners within her. The iust  
 man shall reioyce seeing this reuenge,  
 and then shall he wash his hands in the Pfalm. 57.  
 blood of sinners. These and a thousand  
 such sentences more of Scripture,  
 which I omit, vttered by the holy Ghost  
 against sinners may instruct vs of their  
 pitifull estate, and of the vnspeakable  
 hatred of God against them, as long as  
 they persist in sinne.

10 Of all these considerations the  
 holy Scriptures do gather one conclu-  
 sion greatly to bee noted and conside-  
 red by vs: which is; *Miseros facit popu-* Prou. 14.  
*lo peccatum:* Sin bringeth men to mise-  
 rie. And againe: *Qui diligit iniquitatem,* Pfalm. 10.

*The nature of sin.**The first part.*

Tob. 12.

Eccles. 21.

Tob. 4.

Psalm. 9.

1. Iohn 3.

*The obli-  
macie of  
sinners.*

*odis animam suam*, He that loueth iniquity, hateth his own soule. Or (as the Angell Raphael vttereth it in other words)

They which commit sin, are open enemies to their owne soules. Wherefore they lay downe to al men, this general, seuer, and most necessarie commandment, vpon all the paines before recited :

*Quasi à facie colubri fuge peccatum*

And againe : *Cane ne aliquando peccatum*

*consentias* : Beware thou neuer consent

to sinne. For howsoeuer the world

doth make little account of this mat-

ter, of whom (as the Scripture noteth)

*The sinner is praised in his lusts, and the*

*wicked man is blessed* : yet most certaine

it is, for that the spirit of God auouch-

eth it ; *Qui facit peccatum ex diabolo est*

He which committeth sinne is of the

diuell. And therefore is to receiue his

portion among diuels at the latter day.

11 And is not al this sufficient (deere

brother) to make vs detest sin, and to

conceiue some feare in committing

thereof ? Nay, is not all this strong e-

nough to batter their hearts, which

liue in state of sinne, and doe commit

the same daily, without consideration

or scruple ? What obliuiousnes and hard-

nes of heart is this ? Surely we see the

holy Ghost prophesied truely of them,

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when he said: *Sinners alienated from God, Psalm. 57.*  
*are possessed with a furie like a serpent, and*  
*like a deafe cockatrice which stoppeth her*  
*eares to the inchanter.* This furie (I say) is  
 the furie or madnesse of wilfull sin-  
 ners, which stop their eares like ser-  
 pents, to all the holie enchantments  
 that God can vse vnto them for their  
 conuersion: that is, to all his internall  
 motions, and good inspirations: to all  
 remorse of their owne consciences: to  
 all threatnings of holy Scriptures: to  
 all admonishments of Gods seruants:  
 and to al the other meanes which God  
 doth vse for their saluation.

12 Good Lord, who would witting- *The losses*  
 ly commit any sinne, for the gaining of *that come*  
 ten thousand worlds, if he considered *by sinne.*  
 the infinite damages, hurts, inconue-  
 niences, and miseries, which doe come  
 by the committing of one sin! For first,  
 he that in such sort sinneth, leese the  
 grace of God, which was giuen him: *Esa. 1. and*  
 which is the greatest gift that God can *Iere. ibid.*  
 giue to a creature in this life; and con-  
 sequently he leese all those things  
 which did accompanie that grace: as  
 the vertues and gifts of the holy  
 Ghost, whereby the soule was beauti-  
 fied in the sight of her spouse, and ar-  
 med against the assaults of her ene-  
 mies.

*The nature of sin.**The first part.*

Rom. 6.

mies. Secondly, he leese the fauour of God, and consequently his fatherly protection, care, and prouidence over him, and gaineth him to be his professed enemy. Which how great a losse it is, we may esteeme by the state of a worldly Courtier, which should leese the fauour of an earthly Prince, and incurre mortall hatred by the same. Thirdly, hee leese all inheritance, claime, and title to the kingdome of heauen, which is due only by grace, as *S. Paul* noteth; and consequently deprieth himselfe, of all dignities and commodities following the same in this life: as the condition and high priuiledge of a sonne of God: the communion of Saints: the protection of Angels, and the like. Fourthly, he leese the quiet, joy, and tranquillitie of a good conscience, and all the fauours, cherishments, consolations, and other comforts, wherewith the holy Ghost is wont to visit the minds of the iust. Fifthly, hee leese the reward of all his good works done since he was borne, and whatsoever hee doth, or shall doe while he standeth in that state. Sixtly, he maketh himselfe guiltie of eternall punishment, and ingrosseth his name in the booke of perdition, and consequently

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quently bindeth himselfe to all those inconueniences, whereto the reprobate are subiect: that is, to be inheritor of hell fire: to be in the power of the diuell, and his angels: to be subiect to all sinne and temptation of sin: and his soule (which was before the temple of the holy Ghost; the habitation of the blessed Trinitie; and place of repose for the Angels to visi:) now to be the nest of scorpions, and dungeon of diuels, and himselfe a companion of the miserable damned. Lastly, he abandoneth Christ, and renounceth the portion he had with him, making himselfe a persecutor of the same by treading him vnder his feete; and crucifying him again, and defiling his blood (as the Apostle saith) in sinning against him, which died for sin; and therefore the same Apostle pronounceth a marvellous heauie sentence against such in these words; *If vve sinne wilfully now after vve haue receiued knowledge of the truth, there remaineth no more sacrifice for sins, but rather a certaine terrible expectation of iudgement, and emulation of fire which shall consume the aduersaries. To which S. Peter agreeth, when he saith:*

Heb. 10.

Heb. 6.

Rom. 6.

Heb. 10.

Rom. 6.

1. Pet. 2.



**The nature of sin.****The first part.**

*slide backe againe from the holy commandment which was ginen.*

**Excuse of sinne.****Gal. 6.****Rom 13.**

13 Now then let our worldlings go and solace themselves with sinne as much as they will: let them excuse and pleasantly defend the same, saying: Pride is but a point of gentrie: gluttonie, good fellowship: lechery, and wantonnesse, a trick of youth, and the like: they shall find one day that these excuses will not be receiued: but rather that these pleasant deuices, will bee turned into teares. They shall prooue that God wil not be iested with, but that he is the same God still, and will aske a seuerer account of them, as hee hath done of others before: although it please not them now to keepe any account of their life at all: but rather to turne al into disport and pleasure, perswading themselves, that howsoever God hath dealt with others before; yet he will forgine all to them: but the holy Scripture reasoneth after another maner, which I would haue euery wise Christian to consider.

14 S. Paul comparing the Iewes sins with ours, maketh this collection; *If God spared not the naturall boughes, take heed lest he spare not thee.* And thereupon he inferreth this admonition: *Noli al-*

*man spare, sed time:* Be not too high minded, but feare. Againe, the Apostle reasoneth thus vpon the old and the new law: he that broke the law of *Moses* being conuicted by two or three witness. Heb. 10. ses, dieth for the same without commiseration or mercie: and how much more grievous punishment doth hee deserue, which breaking the law of Christ by wilfull sinne, treadeth the Sonne of God vnder the feete, polluteth the blood of the new Testament, and reprocheth the holy Ghost? In like manner reasoneth S. *Peter* and S. *Iude* <sup>2. Pet. 2.</sup> touching the sin of Angels and ours. If <sup>Ep. Iude.</sup> God spared not the Angels when they sinned, but did thrust them downe to hell, there to be tormented and to be kept vnto iudgement with eternall chaines vnder darkenesse: how much lesse will he spare vs? And againe: If the <sup>2. Pet. 2.</sup> Angels which passe vs in power and strength, are not able to beare Gods execrable iudgement against them, what shall we doe? Againe, in another <sup>2. Pet. 4.</sup> place, hee reasoneth thus: If the iust man shall hardly be saued, where shall the wicked man and sinner appeare? By which examples we are instructed to reason in like sort: If God hath punished so severely one sin in the An- <sup>A good</sup> <sup>manner</sup> <sup>of</sup> <sup>gels, reasoning</sup>

*The nature of sin.**The first part.*

Matth. 7.  
Luk. 13.  
Matth. 12.

gels, in *Adam*, and in others before re-  
cited: what shall I looke for, which  
haue committed so many sinnes a-  
gainst him? If God haue damned so  
many for lesser sins then mine be: what  
will hee doe to me for greater? If God  
hath borne longer with me, then hee  
hath done with many other, whom he  
hath cut off without giuing them time  
of repentance: what reason is there,  
that he should beare longer with me?  
If *Dauid* and others after their sinnes  
forgiuen them, were neuerthelesse so  
sharply chastised: what punishment  
remaineth for me either here or in the  
world to come, for so many and so grie-  
uous sins committed? If it be true that  
our Sauour saith, that the way is hard,  
and the gate narrow whereby men goe  
into heauen, and that they shall an-  
swere for euery idle word before they  
enter there: what shall become of mee,  
which doe liue so easie a life, and doe  
keep no account of my deeds, & much  
lesse of my words? If good men in old  
time did take such paines in the way  
of their saluation, and yet (as Saint Pe-  
ter saith) the very iust were scarce sa-  
ued: what a state am I in, which take  
no paine at all, but doe liue in all kind  
of pleasure and worldly delites?

15 These

15 These kinds of consequents were more true and profitable for vs, whereby we might enter into some consideration of our owne danger, and into some feare of the iudgements of God, for want whereof the most part of sins amongst Christians are committed; for so the holy Scripture describing diuers causes of wickednesse among men, putteth these two for principall. First the flatterie of the world; *Quoniam laudatur peccator in desiderijs anime sue*: For that the sinner is praised in his lust. And secondly: *Quia auferuntur iudicia tua a facie eius*: For that thy iudgements (O Lord) are not before his face. And on the contrary side; speaking of himselfe he saith; *I haue kept the waies of the Lord, and haue not behaved my selfe impiously towards God*. And he giueth the reason thereof immediatly; *For that all his iudgements are in my sight*. And again: *I haue feared thy iudgements O Lord*. And againe: *I haue been mindfull of thy iudgements*. And how profitable this feare is, he sheweth in the same place, demanding this feare most instantly at Gods hands: for so he prayeth: *Strike my flesh through with thy feare, O Lord*. And S. Paul (after he had shewed to the Corinthians, that *We must all be presented before the iudgements*

Psalm. 9.

How necessary is  
is to feare.

Psalm. 118.

2. Cor. 5.

*The nature of sin.*

*The first part.*

*1. Pet. 1.*

*iudgement seat of Christ:)* maketh this conclusion: *We knowing therefore these things, do perswade the feare of the Lord vnto men.* And *S. Peter* after a long declaration of the maiesty of God, and Christ now raigning in heauen, concludeth thus: *If then you call him father, which doth iudge enery man according to his works without exception of person: doe you liue in feare, during the time of this your habitation vpon earth.* A necessarie lesson (no doubt) for al men, but specially for those which by reason of their finnes and wicked lite, do remaine in displeasure and hatred of God, and hourelye subiect (as I haue shewed) to the fury of his iudgements: which if they once fall into, they are both irreuocable and intolerable: and they may bee fallen into as easily, and by as many waies as a man may come to death, which are infinit, especially to them, who by their wickednes haue lost the peculiar protection of God, and so consequently of his Angels too (as I haue shewed) and haue subiected themselues to y<sup>e</sup> feends of darkenesse, who do nothing else but seeke their destruction both of bodie and soule, with as great diligence as they can. What wise man then would but feare in such a case? Who could

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eat, or drinke, or sleepe quietly in his bed vntill by true and heartie repentance, hee had discharged his conscience of sinne? A little stone falling from the house vpon his head; or his horse stumbling vnder him as hee rideth: or his enemie meeting him on the high way: or an ague coming with eating or drinking a little too much: or ten thousand meanes besides (whereof he standeth daily and hourly in danger) may rid him of this life, and put him in that case, as no creature of this world, nor any continuance of time shall be able to deliuer him thence againe. And who then would not feare? Who would not tremble?

16 The Lord of his mercie giue vs his holy grace, to feare him as wee should doe, and to make such account of his iustice, as he by threatening the same would haue vs to doe. And then shal not we delay the time, but resolute our selues to serue him whilst hee is content to accept of our seruice, and to pardon vs all our offences, if wee would once make this resolution from our heart.

Gods maiestie.

The first part.

## CHAP. VII.

*Another consideratiō for the further iustifying of Gods iudgements and declaration of our demerit, taken from the maiestie of God, and his benefits towards vs.*

**A**lbeit the most part of Christians through their wicked life arrive not to that estate wherein holy David was, when he said to God, *Thy iudgements, O Lord, are pleasant unto me*; as indeed they are to al those that liue veruousslie, and haue the testimonie of a good conscience: yet at leastwise, that we may say with the same Prophet: *The iudgements of the Lord are true and iustified in themselves*: and againe; *Thou art iust, O Lord, and thy iudgements is right*; I haue thought good, to ad a reason or two more in this Chapter, whereby it may appeare how great our offence is towards God, by sinning as we do, and how righteous his iudgements and iustice are against vs for the same.

*The maiestie of God.* 2 And first of all is to be considered the maiestie of him against whom wee sinne: for most certaine it is (as I haue noted before) that euery offence is so much the greater, and more grievous, by how much greater and more noble the person is against whom it is done,

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and the party offending more base and vile. And in this respect God (to terrifie vs from offending him) nameth himselfe often with certaine titles of maiestie, as to Abraham, *I am the almightie* Genes. 17.  
*Lord*. And again, *Heauen is my seat, and the* Esay 66.  
*earth is my footstoule*. And againe, hee commanded Moses to say to the people in his name, this embassage; *Ha den not* Deur. 10.  
*your necks any longer, for that your Lord and God, is a God of gods, and a Lord of Lords, a great God, both mightie and terrible, which accepteth neither person nor bribes.*

3 First then, I say, consider (gentle Christian) of what an infinit maiestie he is, whom thou a poore worme of the earth, hast so often and so contemptuously offended in this life. We see in this world that no man dareth to offend openly, or say a word against the maiestie of a Prince within his own dominions: and what is the maiestie of al Princes vpon the earth, compared to the thousandth part of the maiestie of God, who with a word made both heauen and earth, and all the creatures Psalms. 148.  
 therein, and with halfe a word can destroy the same againe: whom all the creatures which he made, as the Angels, the heauens, and all the elements besides, doe serue at a becke, and dare not



Gods maiestie.

The first part.

Iob 9.

not offend? Only a sinner is he which of his  
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 whom the Angels doe praise, the hinder  
 minations doe adore, the powers do standin  
 tremble, and the highest heauens, 5 T  
 gether with Cherubins and Seraphim beth t  
 do daily honour and celebrate. ynto h

1.Tim.6.

4 Remember then (deere brother) see (saith  
 that euery time thou dost commit the o'd  
 sinne, thou giuest as it were a blow was as  
 in the face, to this God of great mai pure wo  
 stie, who (as S. Paul saith;) Dwelleth and his  
 in an vnaccessible light: vvhich no man in flood of  
 world can abide to looke vpon :) As also thousand  
 appeareth by the example of S. Ioh hundred  
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Apoc.1.

Exod.35.

the Euangelist, who fel downe dead  
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of his maiestie) did passe by in glorie. And when he was past, God tooke away his hand, and suffered *Moses* to see his hinder parts only, which was notwithstanding, most terrible to behold.

5 The Prophet *Daniel* also describeth the maiestie of this God shewed vnto him in vision, in these words, I did see (saith he) when the thrones were set, and the o'd of many daies sat downe: his apparell was as white as snow: his haire like vnto pure wooll, his throne was of a flame of fire, and his chariots were burning fire: a swift flood of fire came from his face: a thousand thousands did serue him, and ten thousand hundred thousands did assist him: he sat in iudgements, and the bookes were opened before him. All this and much more is recorded in Scripture, to admonish vs thereby what a Prince of Maiestie he is whom a sinner offendeth.

Daniel 7.

6 Imagine now (brother mine) that thou seest this great King sitting in his chaire of maiestie, with chariots of fire, vnspeakeable light, and infinit millions of Angels about him, as the Scripture reporteth. Imagine further (which is most true) that thou seest all the creatures in the world stand in his presence, and trembling at his maiestie, and most carefully attending to doe that

A contemplation of the maiesty of God.

that for which he created them : as the heauens to mooue about : the earth to bring forth sustenance : and the like. Imagine further that thou seest al these creatures (how big or little soeuer they be) to hang and depend onely of the power and vertue of God whereby they stand, moue and consist : and that there passeth from God to each creature in the world, yea to euery part that hath morion or being in the same, some beame of his vertue : as from the sun, we see infinit beames to passe into the aire. Consider (I say) that no one part of any creature in the world (as the fish in the sea, the grasse on the ground, the leaues of the trees, or the parts of man vpo the face of the earth) can grow, mooue, or consist, without some little streame of vertue and power doe come to it continually from God. So that thou must imagine God to stand as a most glorious sun in the midst, and from him to passe forth infinit beames or streames of vertue to all creatures that are, either in heauen, earth, the aire, or the water; and to euery part thereof: and vpon these beames of his vertue al creatures to hang : and if he should stop but any one of them, it would destroy and annihilate presently

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sently some creature or other. This, I say, if thou shalt consider touching the maiestie of God, and the infinit dread that all creatures haue of him, except only a sinner (for the diuels also doe feare him, as *S. Iames* saith) thou wilt not marvel of the seuerer iudgement of God appointed for his offence. For sure I am that very shame of the world maketh vs to haue more regard in offending the poorest friend we haue in this life, then a wicked man hath in offending God: which is an intolerable contempt of so great a maiestie.

Iam. 2.

7 But now if we adioyne to this contemplation of maiestie, another consideration of his benefits bestowed vpon vs, our default will grow to be far greater: for that to iniury him who hath done vs good, is a thing most detestable euen in nature it selfe. And there was neuer yet so fierce an heart, no not amongst brute beasts, but that it might be won with curtesie and benefits: but much more amongst reasonable creatures doth beneficence preuaile, especially if it come from greater personages, whose loue & friendship declared vnto vs but in small gifts, doth greatly bind the harts of the receiuers to loue them againe.

*A consideration of the benefits of God.*

8 Consider then (deere Christian) the infinit good turnes and benefits which thou hast receiued at the hands of this great God, thereby to win thee to his loue, and that thou shouldst leaue off to offend and iniurie him; and albeit no tongue created either of man or Angell can expresse the one halfe of these gifts which thou hast receiued from him, or the value of them, or the great loue and hartie good will wherewith hee bestowed them vpon thee: yet for some memorie sake, I will repeate certaine generall and principall points thereof, whereunto the rest may be referred.

*The benef-  
fit of crea-  
tion.*

9 First then he hath bestowed vpon thee y benefit of thy creation, wherby he made thee of nothing to the likeness of himselfe, and appointed thee to so noble an end, as is to serue him in this life, and to raigne with him in the life to come, furnishing thee for the present with the seruice and subiection of all creatures. The greatnes of this benefit may partly be conceiued if thou do imagine thy selfe to lacke but any one part of thy body, as a leg, an arme, an eie, or the like; and that one should freely giue the same vnto thee: or if thou wantest but any one sense, as that thou

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thou wert deafe or blind, and one should restore sight or hearing vnto thee: how wouldest thou esteeme of this benefit? How much wouldest thou professe thy selfe beholding to him for the same? And if the gift of one of these parts only would seeme such a benefit vnto thee: how great oughtest thou to esteeme the free gift of so many parts together?

10 Adde to this now (as I haue said) that he hath created thee to the likeness of no other thing, but of himself, to no other end, but to be his honorable seruant in this world, and his copartner in kingly glory for all eternitie to come: & this he hath done to thee, being only a peece of dirt or clay before. Now imagine thou of what manner of loue proceeded this. But yet ad further, how he hath created al this magnificēt world for thee, and all the creatures therof, to serue thee in this busines: the heauen to distinguish times & seasons, and to giue thee light: the earth and aire, and water, to minister most infinit variety of creatures for thy vse and sustentance: and hath made thee Lord of all, to vse them for thy comfort and his seruice. And what magnificent gifts are these? And what shamefull ingratitude

is

*Gods benefis.**The first part.**The benefis of redemption.*

1.Pet.2.

is it, to turne the same to the dishonor and iniurie of so louing a giuer as thou doest, by vsing the to serue thee in sin?

11 But yet consider a little further, the benefit of thy redemption, much greater then all the former: which is, that thou hauing lost all those former benefis gaine, and made thy selfe guilty by sin of eternal punishment, where to the Angels were now deliuered for their sin committed before: God chose to redeeme thee, and not the Angels, and for satisfying of thy fault, to deliuer his owne only Sonne to death for thee; O Lord, what heart can conceiue the greatnes of this benefit! Imagine thy selfe (being a poore man) hadst committed a grieuous crime against a Kings maiestie, together with some great man of his chiefeest nobilitie, and that the King being offended highly with you both, should notwithstanding pardon thee, and put the noble man to death: and further also (being no other way to saue thy life) should lay the pains of death due to thee vpon his only Son and heire, for thy sake, how much wouldest thou think, that this King loued thee? How greatly wouldest thou esteeme thy selfe beholding and bounden to that young Prince, which should

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offer himself to his fathers iustice to die for thee a poore worme (and not for the noble man, as he would not die for the Angels) and to put his head in the halter for thine only offences? Couldst thou euer haue the heart to become enemy to this man after, or willingly and wittingly to offend him? And yet such is our case, & much more bounden towards Christ and his father, whom the most of vs notwithstanding doe daily offend, dishonour, and iniury by sinne.

12 But yet there follow on many benefites of God vnto vs, as our vocation and iustification: vocation, whereby he hath called vs from infidelity, to the state of Christians, and thereby made vs partakers of this our redemption, which infidels are not. For albeit he paid the ransom for all in generall: yet he hath not imparted the benefite thereof to al, but to such only as best it pleased his diuine goodnes to bestow it vpon. After which followed our iustification, whereby we were not onlie set free from all our sinnes committed before, and from all paine and punishment due to the same: but also our soules beautified and enriched with his holy grace, accompanied with the ver-

*The benefites of vocation and iustification.*

Rom. 8.  
1. Cor. 1.

Rom. 8.  
1. Cor. 13.  
Elaſay 11.



*Gods benefits.*

*The first part.*

tues theologicall, as faith, hope, and charitie, and with the gifts of the holy Ghost: and by his grace we are made iust and righteous in the sight of God, and intituled to the most blessed inheritance of the kingdome of heauen.

*The benefit of the Sacraments.*

13 After these do insue a great number of benefits together (as to vs being now made the children and deere friends of God) and euery one of them, of infinit price and value. As the gift of the holy Sacraments, left for our comfort and preservation, being nothing els but conduits to conuey Gods grace vnto vs, especially these two which appertaine to al, to wit, the Sacrament of Baptisme, and of his blessed bodie and blood, wherof the first is to purge our soule from sin: the second to feed and comfort the same after she is purged.

*The use of the Sacraments.*

The first is a bath made of Christ his owne blood, to wash and bathe our wounds therein: the second as a most comfortable and rich garment to couer our soule withall after she is washed. In the first, Christ hath substituted in his place his spouse the Church, to pronounce in his name remission of sinnes: in the second he hath left himselfe, and his owne flesh and blood sacramentally to bee a pretious food,

to cherish her withall.

14 Besides all these, there is yet another gift, named our preservation, *The benefit of preservation* whereby God hath preserved vs from *and inspiration* so many dangers into which others have fallen, and whereinto we had fallen also, if Gods holy hand had not staied vs: as from superstition, heresie, and infidelitie, and many other grievous sinnes: and especially from death and damnation, which long agoe by our wickednes wee deserued to haue been executed vpon vs. Also there are the benefits of godlie inspirations, and admonitions, whereby God hath often both knocked inwardly at the doore of our conscience, and warned *Apoc. 3,*

vs outwardly by so many waies and meanes: as are good books; good Sermons; good exhortations; good companie; good example of others; and a hundred meanes else, which he at diuers times hath and doth vse, thereby to gaine vs and our soules vnto his eternall kingdome, by stirring vs to abandon vitious life, and to betake our selues to his holy and sweet seruice.

15 All which rare and singular benefits being measured, either according to the value of themselves, or according to the loue of that heart, from

which they do proceed, ought to moue vs most vehemently, to gratitude towards the giuer : which gratitude shuld be to resoluē our selues at length to serue him vnfainedly, and to prefer his fauour before all worldly or mortal respects whatsoeuer. Or if we cannot obtaine so much of our selues : yet at leastwise not to offend him any more by our sinnes and wickednes.

16 There is not so fierce or cruel a nature in the world (as I noted before) but is mollified, allured, and wone by benefitts: and stories doe make report of strange examples in this kind, euen among bruit beasts, as of the gratitude of lions, dogs and the like, towards their masters and benefactors. Only an obstinate sinner is he, amongst all the sauage creatures that are, whom neither benefitts can moue, nor curtesies can mollifie, nor promises can allure: nor gifts can gaine to the faithfull seruice of God his Lord and master.

*Ælian. in  
hist. ani-  
mal.*

*The into-  
lerable in-  
gratitude  
of a sinner.*

17 The greatest sinner that is in the world, if he giue his seruant but twentie nobles a yeere, or his tenant some little farme to liue vpon, and if for this they serue him not at a becke; he crieth out of their ingratitude: and if they should further maliciouſlie seeke to of-

send

fend him, and to ioyne with his profes-  
 sed enemy against him: how intollera-  
 ble a matter would it seem in his sight?  
 And yet hee himselfe dealing much  
 more ingratefullie and iniuriously  
 with God, thinketh it a matter of no  
 consideration, but easily pardonable. I  
 say hee dealeth more ingratefully with  
 God, for that he hath receiued a thou-  
 sand for one, in respect of all the bene-  
 fits that a mortall man can giue to an-  
 other, for hee hath receiued all in all  
 from God: the bread which he eateth;  
 the ground which hee treadeth; the  
 light which hee beholdeth; together  
 with his eyes to see the sun: and final-  
 ly whatsoeuer is within, or without his  
 bodie: as also the mind with the spiri-  
 tuall gifts thereof, whereof each one is  
 more worth then a thousand bodies: I  
 say also that hee dealeth more iniuri-  
 ously with God, for that notwithstanding  
 all these benefits, he serueth Gods  
 open enemy the diuell, and commit-  
 teth daily sinne and wickednes, which  
 God hateth more then any hart created Sinne per-  
 can hate a mortal enemy, being that in *secuted*  
 very deed, which persecuted his Sonne *Christ vn-*  
 our sauior, with such hostility, as it took death,  
 his most precious life from him, & nai-  
 led him fast to the wood of the crosse.

## Gods benefis.

## The first part.

Gods com-  
plaint a-  
gainst sin-  
ners.

Psalm. 34.

Ierem. 2.

Esay 1.

18 Of this extreme ingratitude and iniurie, God himselfe is inforced to complain in diuers places of the scripture, as where hee saith; *Retribuam tibi mala pro bonis*: They returned me home euill for good. And yet much more vehemently in another place he calleth the heauens to witnesse of this iniquitie, saying; *Obstupescite cœli super hac*: O you heauens be you astonished at this. As if he should say by a figuratiue kind of speech, Go out of your wits you heauens with maruel, at this incredible iniquitie of man towards me. For so hee expoundeth the whole matter more at large in another place; *Andis cœli, & auribus percipe terra*: Harken yee heauens, and thou earth bend hither thine eares; *Filios enutriui & exaltaui, ipsi autem spreuerunt me*: I haue nourished vp children, and haue exalted them, and now they contemne me. What a pitiful complaint is this of God against most vile & base wormes of the earth? But yet God amplifieth this iniquitie more by certaine examples and comparisons: *The ox* (saith he) *knoweth his owner, and the asse knoweth the manger of his Lord and master: but yet my people know not me: wo be to the sinful nation, to the people laden with iniquity, to this naughty seed, to*

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wicked children. What complaint can be more vehement the this? What threatening can be more dreadfull then this woe, comming from the mouth of him which may punish vs at his pleasure?

19 Wherefore (deere brother) if thou haue grace, cease to be ingratefull to God any longer: cease to offend him which hath by so many waies preuented thee with benefits: cease to render euil for good; hatred for loue; contépt for his fatherly affection towards thee: He hath done for thee all that he can: he hath giuen thee all that thou art: *Esay 4.* yea, and (in a certaine maner) al that he is worth himself: and meaneth besides to make thee partaker of al his glory in the world to come, and requireth no more for all this at thy hands, but loue and gratitude. O (deere brother) why wilt thou not yeeld him this? why wilt thou not doe as much to him, as thou wouldest haue another man to doe to thee, for lesse then the ten thousand part of these benefits which thou hast receiued? For I dare wel say, that if thou hadst giuen a man but an almes at thy doore, thou wouldest think him bound to loue thee for it, albeit thou hadst nothing in thee worth loue besides. But now thy Lord (besides these his gifts)

*Gods benefits.**The first part.*

*Causes of  
loue in  
God besides  
his bene-  
fits.*

hath infinit causes to make thee loue him, that is, all the causes which any thing in the world hath to purchase loue, and infinit more besides: for, if all the perfections of all things created in heauen and in earth (which doe procure loue) were put together in one, as all their beautie, all their vertue, all their nobility, all their goodnes, and the like: yet thy Lord and Sauior whom thou contemnest, doth passe all this, and that by many and infinit degrees: for that he is not only, all these things together: but also he is very beautie it selfe: vertue it selfe: wisdom it selfe: sweetnes it selfe: nobility it selfe: goodnes it selfe: and the very fountaine and wellspring wherehence all these things are deriued by little peeces and parcels vnto his creatures.

20 Be ashamed then (good Christian) of this thine ingratitude, to so great, so good, and bountifull a Lord: and resolve thy selfe for the time to come, to amend thy course of life and behauiour towards him. Say with the Prophet, which had lesse cause to say so then thou; *Domine propitiare peccato meo: multum est enim.* O Lord pardon me mine offence: for it is great in thy sight. I know there is nothing (O Lord) which

*Psalm. 24.  
A prayer.*

*doth*

doth so much displease thee, or drie vp  
the fountaine of thy mercy, and so bin-  
deth thy hands from doing good, as in-  
gratitude in the receiuers of thy bene-  
fits, wherein hitherto I haue exceeded  
al other: but I haue done it (O Lord) in  
mine ignorance, not considering  
thy gifts vnto me, nor what account  
thou wouldest demand againe of the  
same. But now seeing thou hast vouch-  
safed to make me worthie of this grace  
also, whereby to see and know mine  
owne state and default: I hope hereaf-  
ter by direction of the same grace of  
thine, to shew my self a better child to-  
wards thee. O Lord, I am ouercome at  
the length with consideration of thy  
loue: and how can I haue the heart to  
offend thee hereafter, seeing thou hast  
preuented me so many waies with be-  
nefits, euen when I demanded not the  
same? Can I haue hands euer more to  
sinne against thee, which hast giuen vp  
thine owne most tender hands, to bee  
nailed on the crosse for my sins here-  
tofore? No, no, it is too great an iniu-  
rie against thee (O Lord) and wo worth  
me that haue done it so often hereto-  
fore. But by thine holy assistance, I  
trust not to returne to such iniquity  
for the time to come: to which (O Lord)



*The day of death.*

*The first part.*

I beseech thee for thy mercy sake, from thy holy throne of heauen, to say, Amen.

## CHAP. V II.

*Of what opinion and feeling we shall be touching these matters, at the time of our death.*

*The indu-  
ration of  
some harts.*

**T**He holy Scriptures do teach vs, and experience maketh it plaine, that during the time of this life, the commodities, preferments, and pleasures of the world, doe possesse so strongly the hearts of many men, and do hold them chained with so forcible enchantments, being forsaken also vpon their iust deserts of the grace of God : say and threaten what a man can, and bring against them all the whole Scripture, euen from the beginning of Genesis to the end of the Apocalyps (as indeed it is all against sinne and sinners) yet will it preuaile nothing with them being in that lamentable case, as either they belecue nor, or esteeme not whatsoever is said to that purpose against their settled life, and resolution to the contrarie. Of this we haue infinite examples in Scripture: as of Sodom and Gomorrah, with the cities about, which would not heare the warnings that good.

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good Lot gaue vnto them. Also of Pha- Exod. 6. 7.  
 ras, whom, all that euer Moses could do, 8. 9.  
 either by signes or sayings, mooued no- March. 26.  
 thing. Also of Iudas, who by no faire  
 meanes or threatnings vsed to him by  
 his Master, would change his wicked  
 resolution. But especially the Prophets  
 sent from God, from time to time, to  
 dissuade the people frō their naughty  
 life, & consequently from the plagues  
 hanging ouer them, do giue abundant  
 testimony of this complaining euerie  
 where, of the hardnes of sinners harts,  
 that would not be mooued with all the  
 exhortations, preachings, promises,  
 and thundring that they could vse. The  
 Prophet Zacharie shall testifie for all in Zach. 7.  
 this matter, who saith of the people of  
 Israel a little before their destruction :  
*Hoc ait Dominus exercituum, &c.* This  
 saith the Lord of hostes: Iudge iustlie.  
 And so forth. And presently he ad-  
 derth. *And they would not attend, but tur-*  
*ning their backs went not away, stopped*  
*their eares, so the end they might not heare :*  
*and they did put their hearts as an Adamans*  
*stone, so the end they might not heare the law*  
*and the words which God did send in his*  
*spirit by the hands of the former Prophets,*  
*whereby Gods great indignation was stirred*  
*vp.*

2. Then:

*The day of death.**The first part.*

2 This then is, and alwaies bath bin the fashion of worldlings, and reprobate persons, to harden their hearts as an adamant stone, against any thing that shall be told them for the amendment of their liues, and for the sauing of their soules. Whilest they are in health and prosperitie they will not know God. As in another place he coplaineth, yet as the Prophet saith: *God wil haue his day w<sup>ith</sup> these men also when he wil be knowne.* And that is, *Cognosceat Dominus iudicia faciens*: God will bee knowne when hee beginneth to doe iudgement. And this is at the day of death, which is the next doore to iudgement, as the Apostle testifieth, saying: *It is appointed for all men once to die, and after that insueth iudgement.*

Esay 1.  
Plalm. 9.

Heb. 9.

Esay 2. 13.  
14. 37. 61.

3 This, I say, is the day of God, most terrible, sorrowfull, and full of tribulation to the wicked, wherein God will be knowne to be a righteous God, and to restore to euery man according as he hath done while he liued: as S. Paul saith, or as the Prophet describeth it: *He will be knowne then to be a terrible God, and such a one as taketh away the spirit of Princes, a terrible God to the Kings of the earth.* At this day as there will bee a great change in all other things, as

2. Cor. 5.  
Plalm. 75.

*The great  
change of*

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mirth will be turned into sorrow: laugh- *things at*  
 ings into weepings : pleasures into *the time of*  
 paines : stoutnes into feare: pride into *death.*  
 despaire; and the like: so especially will  
 there be a strange alteration in iudge-  
 ment and opinion: for that the wisdom  
 of God, whereof I haue spoken in the  
 former Chapters, and which (as the  
 Scripture saith) *Is accounted follie of the* 1. Cor. 2.  
*wise of the world,* will then appeare in  
 her likenes, and as it is in very dee- Rom. 8.  
 will be confessed by her greatest ene- 1. Cor. 1.  
 mies to be onely true wisdom: and all  
 carnall wisdom of worldlings to be  
 meere folly, as God calleth it.

4 This the holy Scripture setteth  
 downe cleerly when it describeth the  
 very speeches and lamentations of the  
 wise men of this world at the last day,  
 saying : touching the vertuous whom  
 they despised in this life : *Nos insensati,* Sap. 5.  
*&c.* We senseles men did esteeme their  
 life to be madnes, and their end to bee  
 dishonourable: but looke how they are  
 now accounted among the children of  
 God, and their portion is with the  
 Saints. We haue erred from the way of  
 truth : and the light of righteousness  
 hath not shined before vs: neither hath  
 the Sunne of vnderstanding appeared  
 vnto vs. Wee haue wearied out our  
 selues

*The day of death.**The first part.*

felues in the way of iniquitie and per-  
 dition, and wee haue walked craggie  
 paths: but the way of the Lord we haue  
 not knowne. Hitherto are the words of  
 Scripture: whereby we may perceiue  
 what great change of iudgement there  
 will be at the last day, from that which  
 men haue now of all such matters: what  
 confessing of follie: what acknow-  
 ledging of error: what heartie sor-  
 row for labour lost: what fruitlesse  
 repentance for hauing run awry? Oh  
 that men would consider these things  
 now. *We haue wearied out our selues* (say  
 these miserable men) *in the way of iniqui-  
 ty and perdition, and we haue walked craggie  
 paths.* What a description is this of la-  
 mentable worldlings, who beate their  
 braines daily, & weare out themselues  
 in pursute of vanity, and chaffe of this  
 world, for which they suffer notwith-  
 standing more paines oftentimes, then  
 the iust doe in purchasing of heauen? **And**  
 when they arriue to, at the last  
 day wearied and worne out with trou-  
 ble and toile, they find that all their la-  
 bour is lost, all their vexation taken in  
 vaine: for that y little pelfe which they  
 haue gotten in the world, & for which  
 they haue struggled so sore, will helpe  
 them nothing, but rather greatly afflict  
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and torment the: for better vnderstanding wherof, it is to be considered, that three things will principally molest these men at y day of their death, and vnto these may al the rest be referred.

7 The first is the excessiue \* paines which commonly men suffer in the separation of the soule and bodie, which haue liued so long together as two deere friends, vnited in loue and pleasure, and therefore most loath to part now, but onelie that they are inforced thereunto. This paine may partly bee conceiued by that, if wee would driue out life but from the least part of our body, (as for example, out of our little finger, as Chirurgeons are wont to do, when they will mortifie any place to make it breake:) what a paine doth a man suffer before it be dead? What raging griefe doth he abide? And if the mortifying of one little part only, doth so much afflict vs: imagine what the violent mortifying of all the parts together will doe. For we see that first the soule is driuen by death to leaue the extreame parts, as the toes, feet, and fingers: then the legs and armes, and so consequently one part dieth after another, vntill life be restrained only to the heart, which holdeth out longest,

as.

Of the  
soules par-  
ting from  
the bodie:  
the first

matter of  
miserie in  
death.

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\* Those  
paines in  
death are  
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strained to  
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in.

*The day of death.**The first part.*

*A simili-  
tude ex-  
pressing  
the paines  
of death.*

as the principall part, but yet must finally be constrained to render it selfe, though with neuer so much paine and resistance: which paine how great and strong it is, may appeare by the breaking in peeces of the very strings and holds wherewith it was enuironed, through the excessiue vehemencie of this deadly torment. But yet before it come to this point to yeeld, no man can expresse the cruell conflict that is betwixt death and her, and what distresses she abideth in time of her agonie. Imagine that a Prince possessed a goodly citie in all peace, wealth, and pleasure, and greatly friended of all his neighbours about him, who promised to assist him in all his needs and affaires: and that vpon the sudden his mortall enemy should come and besiege this citie, and taking one hold after another; one wall after another; one castle after another, should drive this Prince only to a little tower, and besiege him therein, all his other holds being beaten down, and his men slaine in his sight: what feare, anguish, and miserie would this Prince be in? How often would hee looke out at the windows and loop-holes of his tower, to see whether his friends and neigh-  
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hours would come to helpe him or no?  
 And if he saw them al to abandon him,  
 and his cruell enemie euen readie to  
 breake in vpon him, would he not bee  
 in a pitifull plight trow you? And euen  
 so fareth it with a poore soule at the  
 houre of death. The bodie wherein  
 she raigneth like a iollie Princeesse in  
 all pleasure, whilest it florished, is now  
 battered and ouerthrowne by her e-  
 nemie, which is death; the armes, legs,  
 and other parts wherewith she was for-  
 tified, as with walles and wards during  
 time of health, are now surprised and  
 beaten to the ground, and shee is dri-  
 uen only to the heart, as to the last and  
 extremest refuge, where she is also most  
 fiercely assailed in such sort, as she can-  
 not hold out long. Her deere friends  
 which soothed her in time of prosperi-  
 tie, and promised assistance, as youth,  
 physicke, and other humane helps, do  
 now vtterly abandon her: the enemie  
 will not bee pacified or make any  
 league, but night and day assaulteth  
 this Turret wherein she is, and which  
 now beginneth to shake and shiuer in  
 peeces, and she looketh hourly when  
 her enemie in most raging and dread-  
 full manner will enter vpon her. What  
 thinke you is now the state of this af-  
 flicted



*The day of death.**The first part.**Ser. 48. ad  
fra. in eccl.*

flitted soule? It is no maruell if a wise man become a foole, or a stout worldling most abiect, in this instant of extremitie, as we often see they doe in such sort, as they can dispose of nothing well, either towards God or the world at this houre; the cause is the extremitie of paines, oppressing their minds, as S. *Austen* also prooueth (or some other vnder his name) and giueth vs therewithall a most excellent forewarning, if men were so gracious as to follow it: When you shall be in your last sicknes, deere brother (saith he) O how hard and painefull a thing will it bee for you to repent of your faults committed? And why is this, but onlie for that, all the intention of your mind will runne thither, where all the force of your paine is? Many impediments shall let men, at that day: as the paine of the bodie, the feare of death, the sight of children (for the which their fathers shall oftentimes thinke themselves often damned) the weeping of the wife, the flatterie of the world, the temptation of the diuell, the dissimulation of Physitions for lucre sake, and the like. And beleeeue thou (O man) which readeest this, that thou shalt quickly proue all this true vpon thy selfe:

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fa wiſe ſelfe: and therefore I beſeech thee that  
 worlde thou wilt repent before thou come vn-  
 t of ex to this laſt day: diſpoſe of thy houſe,  
 doe in and make thy teſtament while thou art  
 of no thine owne man: for if thou tarrie vntil  
 l or the laſt day, thou ſhalt be led whither  
 e is the thou wouldeſt not. Hitherto are the  
 g their Authors words.

6 The ſecond thing which ſhal make *The ſecond*  
 death terrible & grievous to a worldly *maſter of*  
 man is the ſudden parting (and that for *miſerie in*  
 euer and euer) from all the things *death,*  
 which hee loved moſt deere in this  
 life, as from his riches, poſſeſſions, ho-  
 nors, offices, faire buildings, with their  
 commodities, goodly apparel with rich  
 jewels, from wiſe and children, kindred  
 and friends, and the like: wherewith he  
 thought himſelfe a bleſſed man in this  
 life, and now to be plucked from them  
 vpon the ſudden, without euer hope to  
 ſee or uſe them again, oh what a griefe,  
 what a torment will this be? For which  
 cauſe the holy Scripture ſaith: *O mors,* Eccleſ. 41.  
*quā amara eſt memoria tua, homini pacem*  
*habenti in ſubſtantijs ſuis?* O death, how  
 bitter is thy memorie vnto a man that  
 hath peace and reſt in his ſubſtance  
 and riches? As who would ſay: there is  
 no more bitterneſſe or griefe in the  
 world to ſuch a man, then to remem-  
 ber

*The day of death.**The first part.*

Luke 12.

*The sorrow of leaving all.*

ber or thinke on death only, but much more to goe to it himselfe, and that out of hand, when it shall be said vnto them, as Christ reporteth it was to the great wealthie man in the Gospell, which had his barnes full, and was come now to the highest top of felicitie: *Suiste, hac nocte animam tuam repetent a te, qua autem paraasti, cuius erunt?* Thou foole, euen this night they wil take thy soule from thee, & then who shal haue all that thou hast scraped together?

7 It is impossible I say, for any tongue to expresse y<sup>e</sup> dolefull state of a worldly man in this instant of death, when nothing that euer he hath gathered together, with so much labor and toile, and wherein he was wont to haue so much confidence, will now doe him good any longer, but rather afflict him with the memorie thereof, considering that he must leaue al to others, and go himselfe to giue account for the getting and vsing of the same (perhaps to his eternall damnation) whilst in the meane time other men in the world do liue merilie and pleasantly vpon that he hath gotten, little remembring, and lesse caring for him, which lieth perhaps burning in vnquenchable fire, for the riches left vnto them. This is a wo-

full

ut much full and lamentable point, which is to  
that our bring many a man, to great sorrow and  
mid vnto anguish of heart at the last day, when al  
s to the earthly ioyes must be left, all pleasures  
Gospell, and commodities for euer abandoned.  
and was Oh what a dolefull day of parting will  
of felici- this be ! What wilt thou say (my friend)  
repent at this day, when all thy glory, all thy  
? Thou wealth, all thy pompe is come to an  
ake thy end ? What art thou the better now to  
al haue haue liued in credit with the world ?  
her ? In fauour of Princes ? Exalted of men ?  
tongue Feared, reuerenced, and aduanced :  
worldly seeing now all is ended and that thou  
en no- canst vse these things no more ?

§ But yet there is a third thing which *The third*  
more then al the rest wil make this day *matter of*  
of death to be troublesome and misera- *mifery in*  
ble vnto a worldly man, and that is, the *death.*  
consideration what shall become of  
him, both in bodie and soule. And *Eccles. 10.*  
for his bodie, it will bee no small  
horror to thinke that it must inhe-  
rit serpents, beasts, and wormes, as  
the Scripture saith, that is, it must  
be cast out to serue for the food of ver-  
mins : that bodie I meane, which  
was so delicately handled before, with  
the varieties of meates, pillowes, and  
beds of downe, so trimly set forth in  
apparell, and other ornaments, where-  
upon

*The day of death.*

*The first part.*

*The cogitation of the bodie.*

upon the wind might not blow, nor the sun shine: that bodie (I say) of whose beauty there was so much pride taken, and whereby so great vanity and sinne was committed: that body, which in this world was accustomed to all pampering, and could abide no austerity or discipline, must now come to be abandoned of all men, and left onely to be deuoured of wormes. Which thing albeit it cannot but breede much horror in the heart of him that lieth a dying: yet is it nothing in respect of y<sup>e</sup> dreadful cogitations, which he shall haue touching his soule: as what shall become of it? Whither it shall goe after her departure out of the bodie? And then considering that it must go to the iudgement seat of God, and there to receiue sentence, either of vnspeakable glorie, or insupportable paines: he falleth to consider more in particular the danger thereof, by comparing Gods iustice and threats (set downe in scripture against sinners) with his owne life: hee beginneth to examine the witnes, which is his conscience, and he findeth it readie to lay infinit accusations against him, when he commeth to the place of iustice.

9 And now (beere brother) beginneth the

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the miserie of this man. For scantlie  
 there is not a seuerer saying of God in  
 all the Scripture, which commeth not  
 now to his mind; to terrifie him withal  
 at this instant: as, *If thou wilt enter into* Matth.19.  
*life, keepe the commandments: He that saith*  
*he knoweth God, and keepeth not his com-* 1 Io:1n 2.  
*mandments, is a liar. Many shall say unto* Matth.7.  
*me at that day, Lord, Lord, &c: Not the*  
*doers of the law, but the doers of the law* Rom.2.  
*shall be iustified. Go from me all workers of* Luke 13.  
*iniquitie into everlasting fire. Doe not you* 1.Cor.6.  
*say, that wicked men shall not possesse the*  
*kingdome of God? Be not deceived, for neither*  
*fornicators, nor idolaters, nor adulterers, nor*  
*uncleane handlers of their owne bodies, nor*  
*Sodomites, nor sheeues, nor conetous men, nor* Rom.8.  
*drunkards, nor backbiters, nor extortioners,*  
*shall euer possesse the kingdome of God. If* Gal.5.  
*you live according to the flesh, you shall die:*  
*and the works of the flesh are manifest, as*  
*fornication, uncleanness, wantonnes, luxury,*  
*enimings: enmities, contentions, emulations,*  
*hatred, strife, dissensions, sects, enuy, murther,*  
*drunkennes, gluttonie, and the like. Where-*  
*fore I foretell you, as I haue told you before,*  
*that they which doe these things, shall neuer*  
*attaine to the kingdome of God. VVe must all* 2.Cor.5.  
*be presented before the iudgement seate of* Jerem.2.  
*Christ, and euery man receiue particularly* Apoc.20.  
*according as he hath done in this life, good or* 2.Pet.2.  
*euill,*

**The day of death.**

**The first part.**

2. Pet. 2.

euill, euery man shall receiue according to his works. God spared not the Angels when they sinned. You shall giue account of euery idle

2. Pet. 4.

word at the day of iudgement. If the iust shall scarce be saved, where shall the wicked man

Math. 19.

and sinner appeare? Few are saved, and a rich man shall hardly enter into the kingdom of heauen.

10 Al these things (I say) and a thousand more touching the severity of Gods iustice, and the account which shall be demanded at that day, will come into his mind that lieth a dying, and our ghostly enemy (which in this life laboured to keepe these things from our eyes, thereby the easier to draw vs to sin) wil now lay al and more too, before our face, amplifying and multiplying euery point to the vtmost, alleging alwaies our conscience for his witnesse. Which when the poore soule in dying cannot denie, it must needs terrifie her greatly: for so we see that it doth daily, euen many good and vertuous men. S. Ierom reporteth of holy S. Hilarion, whose soule being greatly afeard, vpon these considerations, would goe out of the bodie: after long conflict, he tooke courage in the end, and said to his soule; Goe out: my soule, goe out: why art thou afeard? thou hast

Ierom. in  
vita Hi-  
lar. abba.

serua

serued Christ almost threescore & ten  
yeeres, and art thou now afraid of  
death? But if so good a man was so  
feard at this passage, yea such a one as  
had serued God with all puritie of life,  
and perfect zeale for threescore and  
ten yeeres together: what shall they  
bee, which scarce haue serued God  
nuly one day in all their lines, but ra-  
ther haue spent all their yeeres in sin  
and vanitie of the world? Must not  
these men needs be in great extremitie  
at this passage?

¶ Now then (deere Christian) these  
things being so, that is, this passage of  
death being so terrible, so dangerous,  
and yet so vnauidable as it is: seeing  
so many men perith, and are overwel-  
med daily in the same, as it cannot be  
denied but there doe: and both holie  
Scriptures and ancient Fathers doe re-  
flecte it by examples and records vnto  
vs: what man of discretion would not  
learne to be wise by other mens dan-  
gers? Or what reasonable creature  
would not take heed, and looke about  
him, being warned so manifestly, and  
so apparently, of his owne perill? If thou  
be a Christian, and dost beleue in  
the things which Christian faith  
doth teach thee: then dost thou know



*The day of death.**The first part.*

and most certainly beleue also, that of what state, age, strength, dignitie, or condition soeuer thou be now, yet that thou thy self (I say) which now in health and mirth readeest this, and thinkest that it little pertaineth to thee, must one of these daies (and it may be shortly after the reading hereof) come to proue all these things vpon thy self, which I haue heere written: that is, thou must with sorrow and griefe be enforced to thy bed, and there after all thy struglings, with the darts of death, thou must yeeld thy body which thou louest so much, to the bait of wormes, and thy soule to the triall of iustice, for her doings in this life.

*A verie  
profitable  
considera-  
tion.*

12. Imagine then (my friend) thou say, which art so fresh and frolicke at this day, that thy ten, twentie, or two yeeres, or (it may be) two moneths which thou hast yet to liue, were now ended, and that thou were euén at the present stretched out vpon a bed, wearied and worne with dolour and paine, thy carnall friends about thee weeping and howling, the Physitions departed with their fees, as hauing given thee ouer, and thou lying there alone mute and dumb in most pitifull agonie, expecting from moment to moment,

last stroke of death to be given thee. Tell me, in this instant, what would all the pleasures and commodities of this world doe thee good? What comfort would it be to thee, to haue been of honour in this world, to haue bin rich, and purchased much, to haue borne office, and been in the Princes fauour? to haue left thy children or kindred wealchie, to haue troden downe thine enemies, to haue stirred much & borne great sway in this life? What ease (I say) or comfort would it be to thee, to haue bin faire, to haue bin gallant in appa-  
 rell, goodly in personage, glittering in gold? Would not all these things rather afflict then profit thee at this instant? For now wouldest thou see the vanitie of these trifles, now would thy heart begin to say within thee. O follie and miserable blindnes of mine! Loe, here is an end now of all my delights and prosperities: all my ioyes, all my pleasures, all my mirth, all my pastimes are now finished: where are my friends which were wont to laugh with me? My seruants wont to attend me, my children wont to disport me? Where are all my coches and horses, wherewith I was wont to make so goodly a shew, the caps & knees of people wont

*The cogitation and speech of the soule at the day of death.*

*The day of death.**The first part.*

to honor me, the troupes of suiters following me? Where are all my dalliance and tricks of loue; all my pleasant musick; all my gorgious buildings; all my costly feasts and banquettings? And aboue all other, where are my deere sweet friends, who seemed they would neuer haue forsaken me? But all are now gone, and haue left me here alone to answer the reckoning for all, and none of them will doe so much as to go with me to iudgement, or to speak one word in my behalfe.

14 Wo worth to me, that I haue not foreseene this day sooner, and to haue made better prouision for the same: it is now too late, and I feare me I haue purchased eternall damnation, for a little pleasure, and lost vnspeakable glorie for a floting vanitie. O how happye and twice happie are they which liue, as they may not be afeard of this day? I now see the difference betwixt the ends of good and euill, and maruell not though the Scriptures say of the one, *The death of Saints is precious*. And of the other, *The death of sinners is miserable*. Oh that I had liued so vertuouslie as some other haue done, or as I had often inspirations from God to doe so, or that I had done the good deeds

Psalm. 145.

Psalm. 33.

might

might haue done: how sweet and comfortable would they be to me now in this my last and extreamest distresse? To these cogitations and speeches (deere brother) shall thy heart be inforced of what estate soeuer thou be, at the houre of death, if thou doe not preuent it now by amendment of life, which only can yeeld thee comfort in that sorrowfull day. For of good men the Iudge himselfe saith; *His autem fieri incipientibus, respicite & leuate capita vestra, quoniam appropinquat redemptio vestra.* When these things begin to come vpon other men, doe you lift vp your heads, for that your redemption cometh on, from the labours and toiles of this world. And the holy Prophet saith of the vertuous man, which hath done good workes in this life, that he shall be at this time; *Beatus vir: An happy man. And he giueth the cause; Quia in die mala liberabit eum Dominus, & operiet illi super lectum doloris eius:* For that God will deliuer him in this euill day, and will assist him vpon the bed of his sorrow. Which is meant (no doubt) of the bed of his last departure especially, for that of all other beds, this is the most sorrowful, as I haue haue shewed, being nothing else but an heape of all

Luk. 21.

Psalm. 4.

*Of punishment.*

*The first part.*

sorrowes together, especially to them which are drawne to it before they are readie for the same, as commonly all they are, which deferre their amendment from day to day, and doe not attend to liue in such sort now as they shall wish they had done, when they come to that last passage.

### CHAP. IX.

*Of the paines appointed for sinne after this life.*

**A**Mongst all the meanes which God vseth towards the children of men, to moue them to this resolution, whereof I intreat, the strongest and most forcible (to the common sort of men) is, the consideration of punishments prepared by him for rebellious sinners, and transgressors of his commandments. Wherefore he vseth this consideration often, as may appeare by all the Prophets, who doe almost nothing else, but threaten plagues and destruction to offenders. And this meane hath oft times preuailed more then any other that could be vsed, by reason of the naturall loue which wee beare towards our selues: and consequently the naturall feare which wee haue of our owne danger. So we reade

*The force  
of feare.*

that

that nothing could mooue the Ninivites so much as the foretelling them of their imminent destruction. And S. Iohn Baptist, although he came in a simple and contemptible manner, yet preaching vnto the people; *The terror of vengeance to come, and that the axe was now put to the trees, to cut downe for the fire all these which repented not:* he mooued the very publicans and souldiers to feare (which otherwise are people of very hard mettall) who came vnto him vpon this terrible embassage, and asked what they should doe to auoid these punishments?

Math. 3.

Mark. 1.

Luk. 3.

2. After then that we haue considered of death, and of Gods seuerer iudgement, which insueth after death, and wherein euery man hath to receiue according to his workes in this life, as the Scripture saith: it followeth that we consider also of the punishments which are appointed for them that shall be found faultie in that account, hereby at leastwise (if no other consideration will serue) to induce Christians to this resolution of seruing God. For (as I haue noted before) if euery man haue naturally a loue of himselfe, and desire to conserue his owne case, then should he also haue feare of peril,

## Of punishments:

## The first part.

whereby he is to fall into extreme calamity. This expresseth S. Bernard excellently according to his woones: O man (saith he) if thou haue left all shame (which appertaineth to so noble a creature as thou art) if thou feele no sorrow (as carnall men do not) yet lole not feare also, which is found in very beasts. We vse to load an asse, and to wearie him out with labour, and he careth not, because he is an asse: but if thou wouldest thrust him into the fire, or fling him into a ditch, hee would auoid it as much as hee could, for that he loueth life, and feareth death. Feare thou then, and be not more insensible then a beast: feare death: feare iudgement: feare hell. This feare is called the beginning of wisdom, and not shame or sorrow, for that the spirit of feare is more mightie to resist sin, then the spirit of shame or sorrow: wherfore it is said: *Remember the end, and thou shalt neuer sin.* That is, remember the finall punishments appointed for sinne after this life. Thus farre Saint Barnard.

Prou. 9.

Eccles. 7.

3. First therefore to speak in generall of the punishments reserued for the life to come, if the Scriptures did not declare in particular their greatnesse vnto vs: yet are there many reasons to per-

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perswade vs, that they are most seuerē,  
dolorous, and intollerable. For first, as  
God is a God in al his works, that is to Gods maie-  
say, great, wonderfull, and terrible: so stie.  
especially he sheweth the same in his  
punishments, being called for that  
cause in Scripture: *Dens iustitie*: God  
of iustice. As also *Dens ultionum*: God  
of reuenge. Wherefore seeing all his  
other workes are full of maiestie, and  
exceeding our capacities: we may like-  
wise gather, that his hand in punish-  
ment must be wonderfull also. God  
himselſe teacheth vs to reason in this  
manner when he saith; *And will ye not* Jerem. 5.  
*then feare me? And will ye not tremble be-*  
*fore my face, which haue put the sands as a*  
*flop vnto the sea, and haue ginen the water*  
*a commandment neuer to passe it, no not*  
*when it is most troubled, and the floods*  
*most outrageous?* As who would say: If I  
am wonderful and doe passe your ima-  
gination, in these works of the sea, and  
others, which you see daily: you haue  
cause to feare me, considering that my  
punishments are like to be correspon-  
dent to the same.

\* Another coniecture of the great Gods mer-  
and seuerē iustice of God may be the etc.  
consideration of his infinit and vnspea-  
kable mercie: the which as it is the



## Of punishment.

## The first part.

Psalm. 84.

very nature of God, and without end or measure, as his Godhead is: so is also his iustice. And these two are the two armes (as it were) of God, embracing and kissing one the other, as the Scripture saith; therefore as in a man of this world, if we had the measure of one arme, we might easily coniecture of the other: so seeing the wonderfull examples daily of Gods infinite mercy towards them that repent: we may imagine by the same, his seuerer iustice towards them, whom he reserveth to punishment in the next life; and whom for that cause, he calleth in the Scriptures, *Vasa furoris*; Vessels of his furie, or vessels to shew his furie vpon.

Esay 13.  
Psalm. 7.

Gods patience.

5. A third reason to perswade vs of the greatnes of these punishments, may be the marvellous patience, and long suffering of God in this life: as for example, in that he suffereth diuers men from one sinne to another: from one day to another: from one yeere to another: from one age to another: to spend all (I say) in dishonour and despite of his maiestie, adding offence to offence, and refusing all perswasions, allurments, good inspirations, or other means of friendship, that his mercie can deuise to offer for their amendment.

ment. And what man in the world could suffer this? Or what mortal heart can shew such patience? But now if all this should not be required with severity of punishment in the world to come, vpon the obstinate: it might seeme against the law of iustice and equitie: and one arme in God might seeme longer then the other. S. Paul toucheth this reason in his Epistle to the Romans, where he saith: *Doeſt thou know that the benignitie of God is vsed to bring thee to repentance? And thou by thy hard and impenitent heart doeſt hoord vp vengeance vnto thyſelfe, in the day of wrath, and appearance of Gods iuſt iudgements, which ſhall reſtore to euery man according to his works?* Hee vseth here the words of *hoording vp of vengeance*, to signifye that euen as the couetous man doth hoord vp monie to monie daily, to make his heape great: so the vnrepentant sinner doth hoord vp sinne to sin: & God on the contrarie side hoordeth vp vengeance to vengeance, vntill his measure be full to restore in the end: *Measure against measure*, as the Prophet saith, and to pay vs home: *According to the multitude of our owne abominations.* This God meant when he said to Abraham: *That the iniquities of the Amor-  
theans.*

Rom. 2.

Eſay 27.

Ierem. 16.

Genes. 15.

## Of punishment.

## The first part.

- Apoc. 21. *theans were not yet full vp.* Also in the Reuelation vnto S. Iohn the Euangelist, when he vsed this conclusion of that booke: *He that doth euill, let him doe yet more euill: and he that lieth in filth, let him yet become more filthy:* for behold, *I come quickly, and my reward is with me, to render to euery man according to his deeds.* By which words God signifieth, that his bearing and tollerating with sinners in this life, is an argument of his greater seueritie in the life to come, which the Prophet David also declareth, when talking of a carelesse sinner hee saith: *Dominus iridebit eum, quoniam prospicit quod veniet dies eius:* The Lord shall scoffe at him, foreseeing that his day shall come. This day (no doubt) is to be vnderstood the day of account and punishment after this life, for so doth God more at large declare himselfe in another place in these words: And thou sonne of man, thus saith thy Lord God: *the end is come, now (I say) the end is come vpon thee. And I will shew in thee my furie, and will iudge thee according to thy waies. I will lay against thee all thy abominations, and mine eie shall not spare thee, neither will I take any mercie vpon thee, but I will put thine owne waies vpon thee, and thou shalt know that I am the Lord.*
- Psalm. 36.
- Ezech. 7.

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Lord. Behold affliction commeth on, the end is come, the end (I say) is come: it hath watched against thee, and behold it is come: crushing is now come vpon thee: the time is come: the day of slaughter is at hand. Shortly I will pour out my wrath vpon thee: and I will fill my furie in thee: and I will iudge thee according to thy waies, and I will lay all thy wickednes vpon thee: mine eye shall not pities thee: neither wil I take any compassion vpon thee, but I will lay thy waies vpon thee, and thine abominations in the midst of thee, and thou shalt know that I am the Lord that striketh. Hitherto is the speech of God himselfe.

6 Seeing then now we vnderstand in generall, that the punishments of God in the life to come are most certaine to be great and seuerer to all such as fall into them (for which cause the Apostle saith: *Horrendum est incidere in manus Dei viventis*: It is an horrible thing to fall into the hands of the liuing God) let vs consider somewhat in particular what maner of paines & punishments they shall be.

7 And first of all touching the place of punishment appointed for the damned, commonly called Hell, the Scripture in diuers languages vseth diuers names, but all tending to expresse the

Of paines  
in particu-  
lar.

Hebr. 10.

Of the  
name of  
Hell in di-  
uers tongues

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## Of punishment.

## The first part.

Esay 5. &  
38.

Mal. 4.

B.

\* The matter in hand is not by this place substantially proued: for that the opinion of those that altogether referre this place to the generall iudgement, standeth not so cleere but that exception may be taken against it.

Esay 14.

Matth. 14.

Apoc. 14.

Apoc. 11.

Matth. 11.

griuousnes of punishment there suffered. As in Latine it is called *Infernum*, a place beneath or vnder ground (as most of the old Fathers do interpret.) But whether it be vnder ground or no, most certain it is, that it is a place most opposite to heaven, which is said to be aboue: and this name is vsed to signify the miserable suppressing & hurling downe of the damned to be troden vnder the feet not only of God, but also of good me for euer. For\* so saith the Scripture, *Behold the day of the Lord cometh burning like a furnace, and all proud and wicked men shall be straw to that furnace, and you that feare my name shall tread them downe, and they shalbe as burnt ashes vnder the soles of your feet in that day.* And this shall be one of the greatest miseries that can happen to the proud and stout Potentates of the world, to be thrown down with such contempt, and to be troden vnder feet of them, whom they so much despised in this world.

8 The Hebrew word which the Scripture vseth for hel, is *Sheol*, which signifieth a great ditch or dungeon. In which sense it is also called in the Apocalyps, *Lacus ire Dei*, The lake of the wrath of God. And againe, *Stagnum ardens ignis & sulphure*, A poole burning with fire and

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and brimstone. In Greek the Scripture useth three words for the same place. The first is *Hades*, vsed in the Gospel; which (as *Plutarch* noteth) signifieth a place where no light is. The second is *Zaphos*, in *S. Peter*; which signifieth darkness it selfe. In which sense it is called also of *Iob*, *Terra tenebrosa*, & *operta mortis caligine*, A darke land, and ouerwhelmed with deadly obscuritie. Also in the Gospel, *Tenebra exteriores*, Vtter darknesse. The third Greeke word is *Tartarus*, vsed also by *S. Peter*: which word being deriued of the verbe *Tarasso*, which signifieth to terrifie, trouble, and vex, importeth an horrible confusion of tormentors in that place: euen as *Iob* saith of it, *Ibi nullus ordo, sed sempiternus horror inhabitat*: There dwelleth no order, but euerlasting horror.

9 The Chaldie word, which is also vsed in the Hebrew, and translated to the Greeke, is *Gehenna*, first of all vsed by Christ for the place of them which are damned, as *S. Ie. om* noeth vpon the tenth Chapter of Saint *Matthewes* Gospel. And this word being compounded of *Gee* and *Hinnom*, signifieth a valley nigh to Ierusalem. called the valley of *Hinnom*, in which the old idolatrous Iewes were wont to burne alie their

owne

In: omnes.

supra ver.

ba, vine

latenter.

2. Pet. 4.

Iob 10.

M. tit. 12.

and 25.

2. Pet. 4.

Iob 10.

M. t. 5. 10.

18. 23.

Mark. 9.

Luke 12.

The valley

Hinnom.

owne children in the honor of the diuell, and to sound with trumpets, timbrels, and other loud instruments, whiles they were doing thereof, that the childrens voices and cries might not be heard: which place was afterward vsed also for the receit of all filthines, as of dung, dead carions, and the like. And it is most probable that our Sauicur vsed this word aboue all other for Hell, thereby to signifie the miserable burning of soules in that place, the pitifull clamor and cries of the tormented: the confuse and barbarous noise of the tormentors: together with the most loathsome filthines of the place, which is otherwise described in the Scriptures, by the names of adders, snakes, cocatrices, scorpions, and other venemous creatures, as shall be afterward declared.

*The pains  
of Hell vni-  
uersall.*

10 Hauing declared the names of this place, and thereby also in some part, the nature: it remaineth now, that we consider, what maner of pains men suffer there. For declaration whereof, we must note, that as heauen and hell are contrarie, assigned to contrarie persons, for contrarie causes: so haue they in all respects contrarie properties, conditions & effects, in such sort, as what-

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soeuer is spoken of the felicitie of the  
 one, may serue to infer the contrary of  
 the other. As when S. Paul saith, that  
 No eye hath seene, nor eare heard, nor heart  
 conceived the ioyes that God hath prepared  
 for them that shall be saved: wee may in-  
 fer that the pains of the damned must  
 be as great. Againe: When the Scrip-  
 ture saith, that the felicitie of them in  
 heauen is a perfect felicitie, containing  
*omnia bonum*: All goodnes; so that no  
 one kind of pleasure can be imagined  
 which they haue not: we must thinke  
 on the contrarie part, that the miserie  
 of the damned, must be also a perfect  
 miserie, containing all afflictions that  
 may be, without wanting any. So that,  
 as the happines of the good is infinit,  
 and vniuersall: so also is the calamitie  
 of the wicked infinit & vniuersal. Now  
 in this life all the miseries and paines  
 which fall vpon man, are but particu-  
 lar, and not vniuersall. As for example:  
 we see one man pained in his eyes; an-  
 other in his backe: which particular  
 paines notwithstanding sometimes are  
 so extreme, as life is not able to resist  
 them, and a man would not suffer them  
 long for the gaining of many worlds  
 together. But suppose now a man were  
 tormented in all the parts of his bodie

at



at once, as in his head, his eyes, his tongue, his teeth, his throate, his stomacke, his bellie, his backe, his heart, his sides, his thighs, & in all the ioints of the body besides: suppose (I say) he were most cruelly tormented with extreme paines in all these parts together, without ease or intermission; what thing could be more miserable then this? What sight more lamentable? If thou shouldst see a dog lie in the streete so afflicted, I know thou couldest not but take compassion vpon him. Well then, consider what difference there is betweene abiding these paines for a weeke, or for all eternities; in suffering them vpon a soft bed, or vpon a burning gridiron and boyling furnace; among a mans friends comforting him, or among the furies of hell whipping and tormenting him. Consider this (I say) gentle reader, and if thou wouldest take a great deale of labour, rather then abide the one, in this life: be content to sustaine a little paine, rather then to incur the other in the life to come.

*Peculiar  
torments  
to euery  
part.*

II But to consider these things yet further, not only all these parts of the bodie, which haue been instruments to sinne, shall be tormented together, but

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but also euery sense both external and  
internall for the same cause shall be af-  
flicted with his particular torment, con-  
trary to y<sup>e</sup> object wherein it delighted most  
and tooke pleasure in this world. As if  
for example, the lasciuious eies were  
afflicted with the vglie and fearefull  
sight of diuels: the delicate eares, with  
the horrible noise of damned spirits:  
the nose smell, with poisoned stench of  
brimstone, and other vnsupportable  
filth: the daintie taste, with most rauen-  
ous hunger and thirst: and all the  
sensible parts of the bodie with bur-  
ning fire. Again, the imagination shall  
be tormented, with the apprehension  
of paines present, and to come, the me-  
morie with the remembrance of plea-  
sures past, the vnderstanding with con-  
sideration of the felicitie lost, and the  
miserie now come on. O poore Christi-  
an, what wilt thou doe amidst the mul-  
titude of so grieuous calamities?

12 It is a wonderfull matter, and *The paines*  
able (as one Father saith) to make a *of hell ex-*  
reasonable man goe out of his wits, to *ercised for*  
consider what God hath reuealed vnto *torments,*  
vs, in the Scriptures, of the dreadfull *not for*  
circumstances of this punishment: and *chastise-*  
yet to see how little the retchlesse men *ments.*  
of the world do feare it. For first touch-  
ing-

*Of punishment.**The first part.*

Apoc. 10.

and 14.

Luke 16.

Apoc. 18.

ing the vniuersality, variety and greatness of the paine, not only the reasons before alleaged, but also diuers other considerations in the Scriptures doe declare: As where it is said of the damned; *Cruciabuntur die & nocte*: They shall be tormented day and night. And againe; *Date illi tormentum*: Giue her torment, speaking of Babylon in hell: by which is signified, that the paines in hell are exercised, not for the chastisement, but for torment of the parties. And torments commonly we see in this world to be as great and as extreme, as the wit of a man can reach to deuise. Imagin then, when God shall lay his head to deuise torments (as he hath done in hell) what manner of torments will they be?

*The fierce  
nature of  
the fire of  
hell.*

13 If creating an element here for our comfort (I meane the fire) he could create the same so terrible as it is, in such sort as a man would not hold only his hand in it one day, for to gaine a kingdome, what a fire thinke you hath he provided for hel, which is not created for comfort, but only for the torments of the parties? Our fire hath many differences from that. and therefore is truly said of the holy Fathers, to be but a painted and fained fire in respect of

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of that. For our fire was made to com-  
fort (as I haue said) & that to torment.  
Our fire hath need to be fed continu-  
ally with wood, or else it goeth out:  
that burneth continually without fee-  
ding. Ours giueth light: that giueth  
none. Ours is out of his naturall place,  
and therefore striveth to ascend, and  
to get from vs as we see: but that is in  
the naturall place where it was crea-  
ed, and therefore it abideth there per-  
petually. Ours consumeth the matter  
laid in it, and so quickly dispatcheth the  
paine: that tormenteth, but consumeth  
not, to the end the paine may be euer-  
lasting. Our fire is extinguished with  
water, and greatly abated by the cold-  
nes of the aire about it: that hath no  
such abatement, or qualification. Fi-  
nally, what a strange and incredible  
kind of fire that is, appeareth by these  
words of our Sauour so often repea-  
ted: *There shall be weeping and gnashing*  
*of teeth.* Weeping is to be referred to  
the effect of extreame burning in that  
fire, for that the torment of scalding  
and burning inforceth teares sooner  
then any other torment, as appeareth  
in them, which vpon the sudden doe  
put an hot thing into their mouth, or  
scalde any other part of their bodie.

And

Math. 8. 13.

22. 24.

Luk 13.

*Of punishment.**The first part.*

**B**  
 \* Gnash-  
 ing and  
 chattering  
 of the teeth  
 are not all  
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 ses.

**Apo. 21.**

**Psalm. 35.**

*Particular  
 paines for  
 particular  
 offenders.*

**Esay 17.**

**E say 18.**

**Ierem. 2.**

**Apo. 20.**

**Psal. 27. 98.**

**Ezech. 24.**

**Osee. 12.**

**Zach. 1.**

And \* gnashing of teeth, or chattering at least (as euery man knoweth) proceedeth of great and extreame cold. Imagine then what a fire this is, which hath such extreame effects, both of heat and cold. O mightie Lord what a strange God art thou? How wonderfull and terrible in all thy workes and inuentions? How bountifull art thou to those that loue and serue thee? And how seuerer to them which contemne thy Commandements? Hast thou deuised a way how they which lie burning in a lake of fire and brimstone, shall also be tormented with extreame cold? What vnderstanding of man can conceiue how this may be? But thy iudgements (O Lord) are a deapth without bottom, and therefore I leaue this to thy only prouidence, praising thee eternally for the same.

14 Besides these generall paines common to al that be in that place, the Scripture signifieth also, that there shall be particular torments, peculiar both in qualitie and quantitie to the sins and offences of each offender. For to that end saith the Prophet *Esay* to God: *Thou wilt iudge in measure against measure.* And God saith of himselfe: *I will exercise iudgement in waights, and iustice in measure.*

measure. And that is the meaning of all those threats of God to sinners, where he saith that he will pay them home, according to their particular workes, and according to the inuentions of their owne hearts. In this sense it is said in the Apocalyps, of Babylon now throwne downe into the lake, *Look how much she hath glorified her selfe, and bath lined in delises: so much torments and afflictions giue her.* Whereof the holy Fathers haue gathered the variety of torments that shall be in that place. As there be differences of sinnes: so shall there be varietie of torment (said old Ephraim) as if the adulterer should haue one kind of torment, the murderer another, the theefe another, the drunkard another, the liar another. As if the proud man should bee trodden vnder feet, to recompence his pride: the glutton suffer inestimable hunger: the drunkard extreame thirst: the delicious mouth filled vp with gaule: and the delicate bodie seared with hot burning irons.

Apoc. 18.

Lib. de  
ver. Pan.  
cap. 3.

Iob 20.

15 The holy Ghost signifieth such a marvellous thing, when he saith in the Scriptures of the wicked worldling; *His bread in his bellie shall be turned into the gaule of Serpents: he shall be constrained so spue out the Scrip- againe sure.*

## Of punishments.

## The first part.

again the riches which he hath denoted: may, God shall pull them out of his bellie: he shall be constrained to sucke the gantes of locusts, and the tongue of an adder shall kill him: he shall pay sweetly for that ever he hath done: and yet shall he not be consumed, but shall suffer according to the multitude of all his deuices: utter darkness lieth in wait for him: and fire which needeth no kindling shall ease him up: this is the wicked mans portion fr<sup>o</sup> God. By which words and such like, it is plainly shewed, that worldlings shall receiue as it were particular and proper torments for their gluttonie, for their delicate fare, for their extortion, and the like. Which torments shall be greater then any mortall tongue can expresse: as may appeare by the vehement and horrible words, which the holy Ghost neere setteth to insinuate the same.

*The Straitnesse of paines in Hell.*

Matth. 22.

16 Besides this, the Scripture sheweth vnto vs, not only the vniuersallitie, particularitie, and seueritie of these paines, but also the straitnes thereof without aide, helpe, ease, or comfort, when it saith; *Wee shall be cast in bound bush hand and feet:* For it is some kind of comfort in this world, to be able to resist or strue against our afflictions: but there wee must lie still and suffer all.

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Againe, when he saith; *Clausæ est ianua*: *Matth. 25.*

The gate is shut. That is, the gate of all mercie, of all pardon, of all ease, of all intermission, of all comfort is shut vp from heauen, from earth, from the creator, and from creatures: in so much as no consolation is euer to be hoped for more: as in all the miseries of this life there is alwaies some. This straitnes is likewise most liuely expressed in that dreadfull parable of the rich glutton *Luke 16.* in hell: who was drauen to that necessitie, as he desireth that *Lazarus* may dip the top of his finger in water to coole his tongue, in the midst of that fire wherein he saith he was: and yet could not be obtaine it. A small refreshing (it seemeth) it would haue been vnto him, if he had obtained the same. But yet to shew the straitnesse of the place, it was denied him. Oh you that live in the sinfull wealth of the world, consider but this one example of Gods severitie, and be asfeard. This man was in great royaltie a little before, and nothing regarded the extreame miserie that *Lazarus* was in: but now would he giue a thousand worlds (if he had them) for one drop of water to coole his tongue. What demaund could be lesse then this? He durst not aske to be

H

deli-



deliuered thence, or to haue his torments diminished, or to aske a great vessel of water to refresh his whole body therein: but only so much as would slicke on the top of a mans finger, to coole his tongue. To what neede was this rich man now driuen? What a great imagination had he of the force of one drop of water? To what pitifull change was his tongue now come vnto, that was wont to be so diligentlie applied with all kinds of pleasant liquors? Oh that one man cannot take example by another! Either this is true, or else the Sonne of God is a liar. And then what men are wee, that seeing our selues in danger of this miserie, doe not seeke with more diligence to auoid the same?

17 In respect of these extremities and strait dealings of God, in denying all comfort and consolation at this day, the Scripture saith, that men shall fall into rage, furie, and vnder impatience, blaspheming God, and cursing the day of their natiuitie, with eating their owne tongues for griefe, and desiring the rocks and mountains to come and fall on them, to end their paines.

18 Now if wee adde to this, the eternitie

Apoc. 16.

Ezec. 23.

Apoc. 13.

Luke 3.

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remittie, and euermlasting continuance The eter-  
of these torments, wee shall see that it nity of the  
increaseth the matter greatly. For in paines,  
this world there is no tormēt so great,  
but that time either taketh away, or  
diminisheth the same. For either the  
tormentor, or the tormented dieth,  
or some occasion or other happeneth,  
to alter, or mitigate the matter. But  
heere is no such hope or comfort: but  
*cruciabuntur* (saith the Scripture) *in se-* Apoc. 21.  
*cula seculorum, in flagno ardente igne &*  
*sulphure*: They shall be tormented for  
euer in a poole burning with fire and  
brimstone. As long as God is God, so  
long shall they burne there: neither  
shall the tormentor nor the tormen-  
ted die, but both liue eternallie, for  
the eternall miserie of the parties to  
be punished.

19 Oh (saith one Father in a godly *A wonder-*  
meditation) if a sinner damned in hell *full saying.*  
did know, that he had to suffer those  
torments there, no mo thousands of  
yeeres then there be sands in the sea,  
and grasse piles in the ground; or no  
mo thousand millions of ages, then  
there be creatures in heauen, and in  
earth, he would greatly reioyce therof,  
for he would comfort himselfe at the  
least with this cogitation, that once

yet the matter would haue an end. But now (saith this good man) this worlde neuer breaketh his heart whē he thinketh on it, and that after a hundred thousand millions of worlds there suffered, he hath as farre to his end as he had at the first day of his entrance to these torments. Consider (good Christian) what a length one houre would seeme vnto thee, if thou hadst but to hold thy hand in fire and brimstone, only during the space thereof. We see, if a man be grievously sick, though he be laid vpon a verie soft bed, yet one night seemeth a long time vnto him. He turneth and tosseth himselfe from side to side, telling the clock, and counting euery houre, as it passeth, which seemeth to him a whole day. And if a man should say vnto him, that he were to abide that paine but seuen yeeres together; he would go nigh to despair for griefe. Now if one night seeme so long and tedious to him that lieth on a good soft bed afflicted only with a little ague: what will the lying in fire and brimstone do, when he shall know euidentlie that hee shall neuer haue end thereof? Oh (deere brother) the satisfaction of continuance is lothsome, euē in things that are not euil of themselves.

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If thou shouldest be bound alwaies to  
 eat one only meat, it would be displea-  
 sant to thee in the end. If thou shoul-  
 dest be bound to sit still all thy life in  
 one place without mouing, it would be  
 grieuous vnto thee, albeit no man did  
 torment thee in that place. What then  
 will it be to lie eternallie, that is, world  
 without end, in most exquisite torméts?  
 is it any way tolerable? what iudgemēt  
 then, what wit, what discretion is there  
 left in men, which make no more ac-  
 count of this matter then they do?

20 I might here adde another circum- *Darknes*  
 stance which the Scripture addeth; to *in hell.*  
 wit, that all these torments shall be in *Math. 8. 22.*  
 darknes: a thing dreadful of it self vnto  
 mans nature. For there is not the stout-  
 est man in the world, if he found him-  
 selfe alone, and naked in extreme dark-  
 nes, and should heare a noise of spirits  
 comming towards him, but he would  
 feare, albeit he felt neuer a lash from  
 them on his bodie. I might also adde *Derision.*  
 another circumstance, that the Pro-  
 phet addeth: which is, that God and *Psalms. 36.*  
 good men shal laugh at them that day,  
 which will be no small affliction. For as  
 to be moned by a mans friend in time  
 of aduersitie, is some comfort: so to be  
 laughed at, especially by him who only

Of punishment.

The first part.

may helpe him, is a great and intolerable increase of his miserie.

Paines of  
damage  
which the  
damned  
suffer.

Esay 26.

21 And now all this that I haue spoken of hitherto, is but one part of a damned mans punishment only, called by Diuines, *Pœna sensus*; the paine of sense or feeling: that is, the paine or punishment sensibly inflicted vpon the soule and bodie. But yet besides this, there is another part of his punishment, called *Pœna damni*; The paine of losse or damage: which (by all learned mens opinion) is either greater, or no lesse then the former: And this is the infinite losse which a damned man hath, in being excluded for euer and euer from the sight of his Creator, and his glorie. Which sight only, being sufficient to make happie and blessed all them that are admitted vnto it, must needs be an infinite miserie to the damned man to lack that eternallie. And therefore this is but as one of the first and chiefeest plagues to be laid vpon him: *Tollatur impius, ne videat gloriam Dei*: Let the wicked man be taken away to hell, to the end he may not see the glorie of God. And this losse containeth all other losses and damages in it: as the losse of eternall blisse, and ioy (as I haue said) of eternall glorie,

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gels, and the like: which losses when a  
damned man considereth (as he can-  
not but consider them still) he taketh  
more griefe thereof (as Diuines doe  
hold) then by all the other sensible  
torments that he abideth besides.

22 Whereunto appertaineth the *The worme*  
worme of conscience: in Scripture so *of consci-*  
called, for that as a worme lieth eating *ence.*  
and gnawing the wood wherein she a- *Marke 9.*  
bideth: so shall the remorse of our own *Esay 66.*  
conscience lie within vs, griping and *Eccle. 7.*  
tormeting vs for euer. And this worme *Iude 6.*  
or remorse shall principally consist in  
bringing to our minds all the meanes  
and causes of our present extreame  
calamities: as our negligences, where- *The cogi-*  
by wee lost the felicitie which other *tation: of*  
men haue gotten. And at euery one *the dāned.*  
of these considerations, this worme  
shall giue vs a deadly bite, euen vnto  
the heart. As when it shall lay before  
vs all the occasions that we had offered  
to auoid this miserie, wherein now we  
are fallen, and to haue gotten the glo-  
rie which wee haue lost: how easie it  
had bin to haue done it: how nigh we  
were oftentimes to resolue our selues to  
do it: and yet how vngratiously we left  
off that cogitation againe: how many

times we were foretold of this danger, and yet how little care and feare we tooke of the same: how vain the worldly trifles were wherein we spent our time, and for which we lost heauen, and fell into this intollerable miserie: how they are exalted whom wee thought fooles in this world: and how we are now proued fooles and laughed at, which thought our selues wise. These things (I say) and a thousand mo being laid before vs by our own conscience, shall yeeld vs infinite griefe: for that it is now too late to amend them. And this griefe is called the worme of remorse of our owne conscience: which worme shal more inforce men to weep and houle, then any torment else, considering how negligentlie, foolishlie, and vainely they are come into those so insupportable torments, and that now there is no more time to redresse their errors.

23 Now only is the time of weeping and lamenting for these men, but all in vaine. Now shal they begin to fret and fume, and maruell at themselves, saying: Where was our wit? where was our vnderstanding? Where was our iudgement when we followed vanities, and contemned these matters? *This is*

*the*

the salke of sinners in hell (saith the Scripture) what hath our pride, or what hath the glorie of our riches profited vs? they are all now vanished like a shadow: we haue wearied out our selues in the way of iniquitie and perdition, but the way of the Lord we haue not known. This (I say) must be the euerlasting song of the damned worm-eaten conscience in hell: eternall repentance, without profit. Whereby he shall be brought to such desperation (as the Scripture noteth) as he shall turne into furie against himselfe, teare his owne flesh, rent his owne soule (if it were possible) and inuite the fiends to tormēt him, seeing he hath so beastly behaued himselfe in this world, as not to prouide in time, for this principall matter, only (indeed) to haue been thought vpon. Oh if he could haue but another life to liue in the world again, how would he passe it ouer? with what diligence? with what seueritie? But it is not lawfull: we only which are yet alieue haue that singular benefit, if we know it, or would resolue our selues to make the most of it. One of these daies, we shall be past it also, and shall not recouer it againe, no not one houre, if we would giue a thousand worlds for the same, as indeed the damned would do,



if they might. Let vs now therefore so vse the benefit of our present time, as when we are past hence, wee haue not neede to wish our selues heere againe.

24 Now is the time wee may auoide all: now is the time wee may put our selues out of danger of these matters: now (I say) if we resolute our selues out of hand. For wee know not what shall become of vs to morrow: it may be to morrow our hearts will be as hard and carelesse of these things, as they haue bin heretofore, and as *Pharao* his heart was, after *Moses* departure from him. Oh that hee had resolued himselfe throughlie while *Moses* was with him, how happie had hee been? If the rich glutton had taken the time while hee was in prosperitie, how blessed a man had he been? He was foretold of his miserie (as wee are now) by *Moses* and the Prophets, as Christ signifieth: but he would not heare. Afterward he was in such admiration of his owne follie, that hee would haue had *Lazarus* sent from *Abrahams* bosome vnto his brethren to warne them of his successe. But *Abraham* told him, it was bootlesse, for they would not haue beleueed *Lazarus*, but rather haue persecuted him as a lier, and defamer of their honourable

Luke 16.

rable brother dead, if he should haue  
 come and haue told them of his tor-  
 ments. Indeepe so would the wicked  
 of the world doe now, if one should  
 come and tell them, that their parents  
 or friends are damned in hell for such  
 and such things : and do beseech them  
 to looke better to their liues, to the  
 end by their comming thither, they  
 doe not increase the others paines, for  
 being some cause of their damnation,  
 (for this is only the cause of care which  
 the damned haue towards the liuing,  
 and not for any loue they now beare  
 them) if (I say) such a message should  
 come from hell, to the flourishing sin-  
 ners of this world, would they not  
 laugh at it? Would they not perse-  
 cute eagerly the parties that should  
 bring such newes : what then can God  
 deuise to doe for the sauing of these  
 men? What way, what meanes may  
 hee take, when neither warning, nor  
 example of others, nor threats, nor ex-  
 hortations will doe any good? Wee  
 know, or may know, that leading the  
 life which we do, we cannot be saued.  
 We know, or ought to know, that ma-  
 ny before vs haue been damned for  
 lesse matters. We know, and cannot  
 chuse but know, that we must shortly  
 die,

die, and receiue our selues, as they haue receiued: liuing as they did, or worse. We see by this laid downe before that the paines are intollerable, and yet eternall, which doe expect vs for the same. Wee confesse them most miserable, that for any pleasure or commoditie of this world, are now fallen into those paines. What then should let vs to resolute, to dispatch our selues quickly of all impediments? to breake violentlie from all bonds and chaines of this wicked world, that doe let vs from this true and zealous seruice of God? Why should wee sleepe one night in sinne, seeing that night may chance to be our last, and so the euerlasting cutting off of all hope for the time to come?

25 Resolute thy selfe therefore (my deere brother) if thou be wise, and cleere thy selfe from this danger, while God is willing to receiue thee, and moueth thee thereunto by these meanes, as he did the rich man by *Moses* and the Prophets while he was yet in his prosperitie. Let his example be often before thine eyes, and consider it thoroughly, and it shall doe thee good. God is a wonderfull God, and to shew his patience and infinite goodnesse, he

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wooeth vs in this life, seeketh vnto vs, and laicth himselfe (as it were) at our feet, to moue vs to our owne good, to win vs, to draw vs, and to saue vs from perdition. But after this life he altereth his course of dealing: he turneth ouer the leafe, and changeth his stile. Of a Lambe, he becommeth a Lion to the wicked: and of a Sauior, a iust and seuerer punisher. What can be said or done more to moue vs? He that is forewarned and seeth his owne danger before his face, and yet is not stirred nor made the more warie or feareful thereby, but notwithstanding will come or slide into the same: may well be pitied, but surely, by no meanes can he be helped, making himselfe incapable of all the remedies that may be vsed,

## CHAP. X.

*Of the most honourable and munificent rewards proposed to all them that truly serue God.*

THE reasons and considerations laid downe before in the former chapters, might well suffice, to stirre vp the heart of any reasonable Christian, to take in hand this resolution, whereof we talke, and whereunto I so much couet to perswade thee (for thy only good

*The rewards.**The first part.**God the  
best pay-  
master.*

good and gaine) gentle reader. But for that all hearts are not of one constitution in this respect, nor all drawne and stirred with the same meanes: I purpose to adioine here a consideration of commoditie, whereunto commonlie each man is prone by nature. And therefore I am in hope it shall be more forcible to that we goe about, then any thing else that hitherto hath bin spoken. I meane then to treat of the benefits which are reaped by the seruice of God, of the gaine drawne thence, and of the good pay & most liberall reward which God performeth to his seruants, aboue all the masters created, that may bee serued. And though the iust feare of punishment (if wee serue him not) might be sufficient to driue vs to this resolution: and the infinite benefits already receiued, induce vs to the same, in respect of gratitude (of both which somewhat hath bin said before) yet am I content so farre to enlarge this libertie to thee (good reader) that except I shew this resolution, which I craue to bee more gainefull and profitable then any thing else in the world that can be thought of: thou shalt not be bound vnto it for any thing that hitherto hath been said in that behalfe.

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halfe. For as God in all other things is a God of great maiesty, full of bountie, liberalitie, and princelie magnificence: so is he in this point aboue all other: in such sort, as albeit whatsoever we doe, or can doe, is but due debt vnto him, and of it selfe deserueth nothing: yet of his munificent maiestie, he letteth passe no one iot of our seruice vnrewarded, no not so much as a cup of cold water.

Math. 10.

Mark. 9.

2 God commanded *Abraham* to sacrifice vnto him his onely sonne *Isaac*, which he loued so much: but when he was readie to doe the same, God said, Do it not: it is enough for me that I see thine obediēce. And because thou hast not refused to doe it, I sweare to thee (saith he) by my self, that I wil multiplie thy seed as the stars of heauen, and the sands of the sea: & among the also one shall be *Christ*, the Sauior of the world. Was not this a good pay for so little paines? King *Dauid* one night began to think with himself, that he had now an house of Cedar, and the Arke of God lay but vnder a tent, & therefore resolved to build an house for the said Arke. Which onely cogitation God tooke in so good part, as hee sent *Nathan* the Prophet vnto him presentlie, to refuse the

Gen. 22.

2 King. 7.

*The rewards.**The first part.*

Psalm. 88.

Math. 20.

Apoc. 22.

Luke 14.

the thing, but yet to tell him, that for so much as he had determined such a matter, God would build an house or rather a kingdome to him, and his posteritie, which should last for euer, and from which he would neuer take away his mercie, what sinnes or offences so euer they committed. Which promise wee see now fulfilled in Christ his Church raised out of that familie. What should I recite many like examples: Christ giueth a generall note hereof, when he calleth the workmen and paieth to each man his wages, so duly: as also when he saith of himselfe, *Behold I come quickly, and my reward I wish mee.* By which place is euident, that God suffereth no labour in his seruice to be lost or vnpaid. And albeit (as after in place conuenient shall be shewed) hee paieth also, and (that abundantlie) in this life: yet (as by those two examples appeareth) he deferreth his chiefe pay, vnto his coming in the end of the day, that is, after this life, *In the resurrection of the iust:* as himselfe saith in another place.

3 Of this paiment then reserued for Gods seruants in the life to come, we are now to consider, what, and what maner a thing it is, and whether it be

woorth

woorth so much labour and trauell, as  
 the seruice of God requireth or no.  
 And first of all, if wee will belecue the  
 holie Scripture, calling it a kingdome, Matth. 25.  
 an heauenlie kingdome, an eternall 2. Tim. 4.  
 kingdome, a molt blessed kingdome: 2. Pet. 1.  
 we must needs confesse it to be a mar- Luke 14.  
 uellous great reward. For that worldly  
 Princes doe not vse to giue kingdomes  
 to their seruants for recompence of  
 their labours. And if they did, or were  
 able to doe it: yet could it be neither  
 heauenly, nor eternall, nor a blessed  
 kingdome. Secondly, if we credit that  
 which S. Paul saith of it; *That neither* 1. Cor. 2.  
*eye hath seene, nor eare heard, nor heart of* Esay 64.  
*man conceived;* how great a matter it is:  
 then must we yet admit a greater opi-  
 nion thereof, for that wee haue scene  
 many wonderfull things in our daies;  
 we haue heard more wonderfull, wee  
 may conceiue most wonderfull, and al-  
 most infinite. How then shall we come  
 to vnderstand the greatnesse and value  
 of this reward? Surely no tongue cre-  
 ated, either of man or Angell, can ex-  
 presse the same: no imagination con-  
 ceiue; no vnderstanding comprehend  
 it. Christ himselfe hath said, *Nemo scis,*  
*nisi qui accipis.* No man knoweth it, but  
 he that enioyeth it. And therefore he  
 calleth



*The rewards.**The first part.*

calleth it *Hidden manna*, in the same place. Notwithstanding, as it is reported of a learned Geometrician, that finding the length of *Hercules* foote vpon the hill *Olympus*, drew out his whole body, by the proportion of that one part: so we by some thing set down in Scripture. & by some other circumstances agreeing thereunto, may frame a coniecture of the matter, though it come far behind the thing it selfe.

4 I haue shewed before how y<sup>e</sup> Scripture calleth it an heavenly, and everlasting, and a most blessed kingdome: whereby is signified, that all must be Kings that are admitted thither. To like

Apoc. 2. 20.

Apoc. 2. 53.

Matth. 16.

Luke 10.

effect it is called in other places; *A Crowne of glorie, a throne of maiestie, a paradise, or place of pleasure, a life everlasting.* Saint *Iohn* the Euangelist being in his banishment, by speciall priuiledge, made priuie to some knowledge and feeling thereof, as wel for his owne comfort, as for ours, taketh in hand to describe it by comparison of a citie: affirming that the whole citie was of pure gold, with a great & high wal of the precious stone, called *Iaspis*. This wall had also twelue foundations, made of twelue distinct precious stones, which he there nameth: also twelue gates, made of twelue

Apoc. 21.  
and 22.*The description of  
Paradise.*

rich

rich stones called *Margarits*, and euery gate hath an entire *Margarit*. The streets of y<sup>e</sup> citie were paved with gold, interlaid also with pearles & precious stones. The light of the citie was the cleerenes & shining of Christ himselve, sitting in the midst therof : from whose seat proceeded a riuer of water, as cleer as crytall to refresh the citie : and on both sides of the banks there grew the tree of life, giuing out continuall and perpetuall fruit : there was no night in that citie, nor any defiled thing entred there : but they which are within shall raigne (saith he) for euer and euer.

§ By this description of the most rich and precious things that this world hath, Saint *Iohn* would giue vs to vnderstand the infinite value, glorie, and maiestie of this felicitie, prepared for vs in heauen : though (as I haue noted before) it being y<sup>e</sup> princely inheritance of our Sauour Christ, the kingdome of his Father, the eternall habitation of the holie Trinitie prepared before all worlds, to set out the glorie, and expresse the power of him that hath no end or measure, either in power or glorie : we may very well thinke with Saint *Paul*, that neither tongue can declare it, nor heart can imagine it.

6 When

*The rewards.**The first part.*

6 When God shall take vpon him to do a thing for the vttermoſt declaration (in a certaine ſort) of his power, wiſedome, and maieſtie: imagine you, what a thing it will be. It pleaſed him at a certaine time to make certaine creatures to ſerue him in his preſence, and to be witneſſes of his glorie: and thereupon with a word, created the Angels, both for number and \* perfection, ſo ſtrange and wonderful, as maketh mans vnderſtanding aſtoniſhed to thinke of it. For as for their number they were almoſt infinit, paſſing the number of all the creatures of this inferiour world, as diuers learned men, and ſome ancient fathers do thinke: though *Daniel* (according to the faſhion of the ſcripture) do put a certain number for an vncertaine, when he ſaith of Angels, *A thouſand thouſands did miniſter vnto him, (that is, vnto God) and ſenue thouſand times an hundred thouſand, did ſtand about him to aſſiſt.* And for their perfection of nature, it is ſuch (being, as the ſcripture ſaith, ſpirits, and like burning fire) as they farre ſurpaſſe all inferiour creatures in naturall knowledge, power, and the like. What an infinit maieſtie doth this argue in the creatour?

*The creation of Angels.*

B.

\* Great excellencie of gifts may be aſcribed vnto them: but not perfection.

Dan. i.

Pſalm, 118.

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7 After

7 After this, when many of these Angels were fallen : it pleased God to create another creature, far inferiour to this, for to \* fill vp the places of such as had fallen: and thereupon created man of a piece of clay, as you know, appointing him to liue a certaine time in a place distant from heauen, created for this purpose, which is the world: a place of intertainment and triall for a time, which afterward is to bee destroyed againe. But yet in creating of this transitorie world (which is but a cottage of his own eternal habitation) what power, what magnificence, what maiestie hath he shewed? What heauens, & how wonderfull hath he created? What infinite stars and other lights hath he deuised? What elements hath he framed? And how maruellouslie hath he compact them together? The seas tossing & tumbling without rest, and replenished with infinit sorts of fish: the riuers running incessantlie thorow the earth like veines in the bodie, & yet neuer to be emptie, nor ouerflow y<sup>e</sup> same: the earth it selfe, so furnished with all varietie of creatures, as the hundreth part thereof is not imploied by man, but only remaineth to shew the full hand, and strong arme of the creator. And all this

(as

*The creation of the world to expresse the power of God.*

B.

\* We may not well re-  
straine the  
purpose of  
God onely  
to this :  
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*The rewards.**The first part.*

(as I said) was done in an instant, with one word only: and that for the vse of a small time, in respect of the eternitie to come. What then shall we imagine that the habitation prepared for that eternitie shall be? If the cottage of his meanest seruant (and that made only for a time, to beare off as it were a shower of raine) be so princely, so gorgeous, so magnificēt, so full of maiestie as we see this world is: what must we think that the kings palace it self is, appointed for all eternitie; for him & his friends to raigne together? wee must needs thinke it to be as great, as the power & wisdome of the maker could reach vnto, to performe: and that is incomparable, and aboue all measure infinite. The great king *Assuerus*, which reigned in Asia ouer an hundred twentie and seuen prouinces, to discover his power and riches to his subiects made a feast (as the Scripture saith) in his citie of Susa, to all Princes, states, and potentates of his dominions, for an hundred and foure-score daies together. *Esay* the Prophet saith, that our God and Lord of hostes, wil make a solemne banquet to all his people vpon the hill and mount of heauen, and that an haruest banquet of fat meates, and pure

wines.

Ester 2.

Esay 25.

Luke 12.

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wines. And this banquet shall be so solemne, as the very Sonne of God himself chiefe Lord of the feast shall be content to gird himself, and to serue in the same, as by his owne words he promisseth. What manner of banquet then shall this be? How magnificent? How full of maiestie? Especially seeing it hath not only to endure an hundred and fourescore daies (as that of *Assuerus* did) but more then an hundred and foure score millions of ages: not serued by men (as *Assuerus* feast was) but by Angels, and the very Sonne of God himselfe: not to open the power and riches of an hundred twentie and seuen prouinces, but of God himselfe, King of Kings, and Lord of Lords, whole power and riches are without end, and greater then all his creatures together can conceiue? How glorious a banquet shall this be then? How triumphant a ioy of this festiuall day? O miserable and foolish children of men, that are borne to so rare and singular a dignitie, and yet cannot be brought to consider, loue, or esteeme of the same.

8 Other such considerations there be *The pleasures and commodities of this life.* to shew the greatnes of this felicitie: as that, if God hath giuen so many pleasures, and comfortable gifts in this life (as life.

*The rewards.**The first part.*

Apoc. 12. 3

*In solilo-  
quijs ani-  
ma ad De-  
um.*

(as we see are in the world) being a place notwithstanding of banishment, a place of sinners, a vale of miserie, and the time of repenting, weeping, and wailing: what will he doe in the life to come, to the iust, to his friends, in the time of ioy, and marriage of his sonne? This was a most forcible consideration with good *S. Augustine*, who in the secret speech of his soule with God, said thus, O Lord, if thou for this vile body of ours, giue vs so great and innumerable benefits, from the firmament, from the aire, from the earth, from the sea, by light, by darknes, by heate, by shadow, by dewes, by showers, by winds, by raines, by birds, by fishes, by beasts, by trees, by multitude of herbs, and variety of plants, and by the ministers of all thy creatures: O sweet Lord what manner of things, how great, how good, and how innumerable are those which thou hast prepared in our heauenly countrie, where we shall see thee face to face? If thou doe so great things for vs in our prison: what wilt thou giue us in our palace? If thou giuest so many things in this world, to good and euill men together: what hast thou laid up for onely good men in the world to come? If thine enemies and friends re-

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gether are so well prouided for in this life: what shall thy only friends receiue in the life to come? If there be so great solaces in these daies of teares: what ioy shall there be in that day of marriage? if our iayle containe so great matters: what shall our country and kingdom doe? O my Lord and God, thou art a great God; *And great is the multitude of thy magnificence and sweetnesse.* And as there is no end of thy greatnes, nor number of thy wisdome, nor measure of thy benignitie: so is there neither end, number, nor measure of thy rewards, towards them that loue and fight for thee. Hitherto *S. Augustine.*

Apoc. 19.

Psalm. 30.

9. Another way to coniecture of this felicitie is, to consider the great promises which God maketh in the Scriptures, to honor and glorifie man in the life to come. *Whosoener shall honor mee* (saith God) *I will glorifie him.* And the Prophet *David* as it were complaineth ioyfullie, that Gods friends were so much honored by him. Which hee might with much more cause haue said, if he had liued in the new Testament, and had heard that promise of Christ whereof I spake before, that his seruants should sit downe and banquet, and that himselfe would serue and minister

*How much  
God hono-  
reth man.*

1. King. 2.

Psalm. 138.

Luke 12.



*The rewards.**The first part.*

Matth. 19.

Luke 22.

1. Cor. 6.

Matth. 10.

Genes. 12.

14. 20.

Exo. 5. 8. 6. 7

Ios. 10.

. Esay 38.

vnto them in the kingdome of his father. What vnderstanding can conceiue, how great this honor shall be? But yet in some part it may be gessed, by that he saith, that they shall sit in iudgement with him: and (as *Paul* addeth) shall be Iudges not only of men, but also of Angels. It may also be conjectured by the exceeding great honor, which God at certaine times had done to his seruants, euen in this life. Wherin notwithstanding they are placed to be despised, and not to be honored. What great honor was it that hee did to *Abraham* in the sight of so many kings of the earth, as of *Pharao*, *Abimelech*, *Melchisedech*, and the like? What honor was that he did to *Moses* and *Aaron* in the face of *Pharao* and all his court, by the wonderful signes that they wrought? What excessiue honor was that he did to holy *Iosue*, when in the sight of all his armie, he staied the Sunne and Moone in the midst of the firmament at *Iosue* his appointmēt, obeying therin (as the Scripture saith) to the voice of a man? What honour was that he did to *Esay* in the sight of King *Ezechias*, when hee made the Sunne to goe back ten degrees in the Heauens? What honour was that he

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did to *Helias* in the sight of wicked *Achab*, when he yeelded the heauens in- 3. King. 17.  
 to his hands, and permitted him to say, that neither raine, nor dewe, should fall vpon the ground (for certaine yeeres) but by the words of his mouth onely? What honour was that he did to *Elizeus* in the sight of *Naaman* the noble Syrian, whom he cured onely by his word from the leprosie: and his bones after his death, raised (by onely touching) the dead to life? Finally, (not to alleadge moe examples here-in) what singular honour was that he gaue to all the Apostles of his Sonne, that as many as euer they laid hands 4. King. 5.  
 on, were healed from all infirmities, as Saint *Luke* saith? Nay (which is yet more) the very girdles and napkins of *S. Paul* did the same effect: and yet more then that also, as many as came within the onely shadow of *S. Peter* Acts 5.  
Acts 19. were healed from their diseases. Is not this maruelous honor euen in this life? Was there euer Monarch, Prince, or Potentate of the world, which could vaunt of such points of honor? And if Christ did this, euen in this world to Iohn 18.  
 his seruants, whereof notwithstanding he saith his kingdome was not: what honour shall we thinke he hath reser-

*The rewards.**The first part.*

2.Tim.4.

Apoc.4.

ued for the world to come, where his kingdome shall be, and where all his seruants shall be crowned as Kings with him.

*The three  
places  
whereto a  
man is ap-  
pointed.*

B.

\* It is rather a conjecture than grounded upon any sufficient warrant, to set downe so iust a proportion herein.

10 Another declaration yet of this matter is laid downe by diuines for opening of the greatnes of this beatitude in heauen: and that is, the consideration of three places, whereto man by his creatiō is appointed. The first is his mothers womb, the second this present world, the third is *caelum Empyrum*, which is the place of blisse in the life to come. Now in these three places we \* must hold the proportion (by all reason) which wee see sensibly to be obserued betweene the first two. So that looke in what proportion the second doth differ from the first; in the same measure must the third differ from the second, or rather much more: seeing that the whole earth put together, is by all Philosophie, but as a pricke or small point, in respect of the marvellous greatnes of the heauens. By this proportion then we must say, that as far as the whole world doth passe the womb of one priuate woman: so much in all beautie, delights, and maiestie, doth the place of blisse passe all this whole world. And as much as a man

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liuing in the world doth passe a child in his mothers belly, in strength of bodie, beautie, wit, vnderstanding, learning, and knowledge : so much and far more, doth a Saint in heauen passe men of this world, in all these things, and many moe besides. And as much horror as a man would haue, to turne into his mothers wombe againe : so much would a glorified soule haue to returne into this world againe. The nine monethes also of life in the mothers wombe, are nor so little in respect of mans life in the world, as is the longest life vpon earth, in respect of the eternall in heauen. Nor the blindnes, ignorāce, and other miseries of the child in his mothers wombe, are any way comparable to the blindnes, ignorance, and other miseries of this life, in respect of y<sup>e</sup> light, cleere knowledge, and other felicities of the life to come. So that by this also some coniecture may be made by the matter which we haue in hand.

¶ II But yet to consider the thing *Two parts* more in particular, it is to be noted, *of felicitie* that this glory of heauen shall haue *in heauen.* two parts: the one belonging to the soule: the other belonging to the body. That which belongeth to the soule,

*The rewards.**The first part.*

*That  
which con-  
cerneth the  
bodie.*

*1. Cor. 15.*

*Sap. 9.  
Ephes. 4.*

*Math. 5.*

consisteth in the vision of God, as shall be shewed after: that which belongeth to the body, consisteth in the change and glorification of our flesh, after the generall resurrection, that is, whereby this corruptible body of ours shall put on incorruption (as S. Paul saith) and of mortall become immortall. All this flesh (I say) of ours, that now is so cumbersome, and grieueth the mind, that now is so infested with so many inconveniences: subiect to so many mutations; vexed with so many diseases: defiled with so many corruptions; replenished with so infinite miseries and calamities, shall then be made glorious, and most perfect to endure for ever, without mutation, and to raigne with the soule, world without end. For it shall be deliuered from this lumpish heauines, wherewith it is pestered in this life, from all diseases likewise, and paines of this life, and from all troubles and incumbrances belonging to the same, as sinne, eating, drinking, sleeping, and such like. And it shall be set in a most flourishing estate of health neuer deceivable againe. So flourishing, that our Sauour Christ saith; that *that day shall the iust shine as the sunne in the kingdome of their father.* A maruelous

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saying of Christ, and in humane sense almost incredible; that our putrified bodies should shine and become as cleere as the sunne. Whereas on the contrary part, the bodies of the damned shall be as black and vglie, as filth it selfe. So likewise all the senses together, finding then their proper obiects in much more excellencie then euer they could in this world (as shall be shewed after) euen euery part, sense, member, and ioynt, shall be replenished with singular comfort, as the same shall be tormented in the damned. I will heere alledge *Anselmus* his words, for that they expresse liuely this matter. All the glorified bodies (saith he) shall be filled with abundance of all kind of pleasure, the eyes, the eares, the nose, the mouth, the hands, the throate, the lungs, the heart, the stomacke, the back, the bones, the marrow, the intrals themselues, and euery part thereof shall be replenished with such vn-speakeable sweetnes and pleasure, that truly it may be said, that *The whole man* Psalm. 35. 93  
*is made to drinke of the riuer of Gods diuine pleasures, and made drunken with the abundance of Gods house.* Besides all which, it hath perpetuitie, whereby it is made sure now, neuer to die, or alter from

*The rewards.**The first part.*

his felicitie: according to the saying of Scripture, that *The iust shall be feared*. Which is one of the chiefest prerogatives of a glorified body: for that by this all care and feare is taken away, all danger of hurt and noyance removed from vs.

Sap. 5.

*That which  
concerneth  
the soule.*

12 But now to come to that point of this felicitie, which appertaineth to the soule, as the principall part, it is to be vnderstood, that albeit there be many things that doe concur in this felicitie, for the accomplishment and perfection of happines: yet the fountaine of all is but one only thing, called by Diuines, *Visio Dei beatifica*: The sight of God that maketh vs happy.

*Aug. lib. de  
Tri. ca. 13.*

Iohn 17.

1. Cor. 13.

*Hec sola est summum bonum nostrum*, saith S. Augustine: This onely sight of God is our happinesse. Which Christ also affirmeth, when hee saith to his Father; *This is life everlasting, that men know thee the true God, and Iesus Christ whom thou hast sent*. Saint Paul also putteth our felicitie; *In seeing God face to face*. And S. Iohn; *In seeing God as hee is*. And the reason of this is, for that all the pleasure and contentations in the world, being onely sparkles and parcels sent out from God: they are all contained much more perfectlie and

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excellentlie in God himselfe, then they  
 are in their owne natures created : as  
 also all the perfections of his creatures  
 are more fullie in him, then in them-  
 selues. Whereof it followeth, that who-  
 soeuer is admitted to the vision and  
 presence of God, he hath all the good-  
 nes and perfection of creatures in the  
 world vnited together, and presented  
 vnto him at once. So that whatsoeuer  
 delighteth either body or soule, there  
 he enioyeth it whollie knit vp toge-  
 ther, as it were in one bundle, and with  
 the presence thereof is rauished in all  
 parts both of mind and bodie : as he  
 cannot imagine, thinke, or wish for  
 any ioy whatsoeuer, but there he fin-  
 deth it in his perfection : there he fin-  
 deth all knowledge, all wisdom, all  
 beautie, all riches, all nobilitie, all  
 goodnes, all delight, and whatsoeuer  
 beside, either deserueth loue and ad-  
 miration, or worketh pleasure or con-  
 tentation. All the powers of the mind  
 shall be filled with this sight, presence,  
 and fruition of God : all the senses of  
 our bodie shall be satisfied : God shall  
 be the vniuersall felicitie of all his  
 Saints, containing in himselfe all par-  
 ticular felicities, without end, number,  
 or measure. He shall be a glasse to our



*The rewards.**The first part.*

*Hug. lib.  
de anima,  
cap. 15.  
Knowledge  
Psalm. 35.*

*Loue.*

*The great-  
nes of ioy  
in heauen.*

cies: musicke to our eares: honie to our mouthes: most sweet and pleasant balme to our smell: he shall be light to our vnderstanding: contentation to our will: continuation of eternitie to our memorie. In him shall we enjoy all the varietie of times, that delight vs heere: all the beautie of creatures that allure vs heere: all the pleasure and ioyes that content vs heere. In this vision of God (saith one Doctor) wee shall know: we shall loue: we shall reioyce: we shall praise. We shall know the very secrets and iudgements of God: which are a depth without bottom. Also the causes, natures, beginnings, of springs, and ends of all creatures. Wee shall loue incomparable both God (for the infinite causes of loue that we see in him) and our companions as much as our selues, for that wee see them as much loued of God as our selues: and that also for the same, for which we are loued. Whereof insueth, that our ioy shall be without measure: both for that wee shall haue a particular ioy for euery thing wee loue in God (which are infinite) and also for that wee shall reioyce at the felicitie of euery one of our companions, as much as at our owne, and by

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by that meanes we shall haue so many distinct felicities, as we shall haue distinct cōpanions in our felicitie, which being without number, it is no maruell though Christ said, *Goe into the ioy of the Lord*: And let not the Lords ioy enter into thee: for that no one heart created can receiue the fulnes and greatnes of this ioy. Hereof it followeth lastly that we shall praise God without end or wearinesse, with all our heart, with all our strength, with all our powers, with all our parts: according as the Scripture saith: *Happie are they that liue in thy house (O Lord) for they shal praise thee eternally without end.* Matth. 25.  
Psalm. 83.

13 Of this most blessed vision of God, the holy father S. *Austen* writeth thus: *Happy are the cleane of heart, for they shall see God* (saith our Sauour) then is there a vision of God (deere brethren) which maketh vs happy: a vision (I say) which neither eye hath seene in this world, nor eare hath heard, nor heart conceiued. A vision that passeth all the beautie of earthlie things, of gold, of siluer, of woods, of fields, of sea, of aire, of Sunne, of Moone, of Starres, of Angels: for that all these things haue their beautie from thence. *We shall see him face to face* (saith the Apostle) and Tract. 4.  
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*The rewards.**The first part.*

*Aug. ca. 36* we shall know him as we are knowne. Wee  
*soliloq.* shall know the power of the Father, we

*1. Cor. 13.* shal know the wisdom of the Sonne,  
 we shall know the goodnes of the holy  
 Ghost: we shall know the inuifible na-  
 ture of the most blessed Trinitie. And  
 this seeing of the face of God, is the  
 ioy of Angels, and all Saints in hea-  
 uen. This is the reward of life euerla-  
 sting: this is the glory of blessed Spi-  
 rits: their euerlasting pleasure; their  
 crowne of honor; their gaine of feli-  
 citie; their rich rest; their beautifull  
 place; their inward and outward ioy;  
 their diuine paradise; their heavenly  
 Ierusalem; their felicitie of life; their  
 fulnes of blisse; their eternall ioy; their  
 peace of God that passeth all vnder-  
 standing. This sight of God, is the full  
 beatitude, the totall glorification of  
 man; to see him (I say) that made both  
 heauen and earth, to see him that  
 made thee, that redeemed thee, that  
 glorified thee. For in seeing him thou  
 shalt possesse him: in possessing him,  
 thou shalt loue him: in louing him  
 thou shalt praise him. For he is the in-  
 heritance of his people: he is the pos-  
 session of their felicitie: he is the re-  
 ward of their expectation. *I will be thy*  
*great reward* (saith he to Abraham.) O

*Psalm. 4.*

*Gen. 5.*

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Lord, thou art great, and therefore no maruell if thou be a great rewarder. The sight and fruition of thee therefore is all our hire, all our reward, all our ioy and felicitie, that we expect: seeing thou hast said: that *this is life euerlasting, to see and know thee our true* Iohn 17. *God, and Iesus Christ whom thou hast sent.*

14 Hauing now declared the two generall parts of heauenlie felicitie, the one appertaining to our soule, the other to our bodie; it is not hard to esteeme what excesse of ioy, both of them ioyned together shall worke, at that happie day of our glorification. O ioy aboue all ioyes, passing all ioy, and without which there is no ioy! when shall I enter into thee (saith *S. Augustine*) when shall I enioy thee *Cap. 36. so-* to see my God that dwelleth in thee? *li loquior.* O euerlasting kingdome! O kingdome of all eternities! O light without end! *Phil. 4.* O peace of God that passeth all vnderstanding! in which the soules of Saints doe rest with thee: *And euerlasting ioy* *Esay 35.* *is upon their heads, they possesse ioy and ex-* *Esay 51.* *altation: and all paine and sorrow is fled from them.* O how glorious a kingdome is thine (O Lord) wherein all Saints do raigne with thee: *Adorned with light,* *Psalms. 53.* *as with apparell; and having crownes of pre-* *Psalms. 51.* *sious*

*The rewards.**The first part.*

*sious stones on their heads? O kingdome of euerlasting blisse, where thou, O Lord, the hope of all Saints art, and the Diademe of all their perpetuall glory, reioycing them on euery side, with thy blessed light. In this kingdome of thine, there is infinite ioy and mirth without sadnes; health, without sorrow; life without labour; light without darkenesse; felicitie without abatement; all goodnesse without any euill: Where youth flourisheth, that neuer waxeth old; life, that knoweth no end: beautie, that neuer fadeth: loue, that neuer cooleth: health that neuer diminisheth; ioy that neuer ceaseth. Where sorrow is neuer felt: complain is neuer heard; matter of sadnes is neuer scene; nor euill successe is ever feared. For that they possesse thee (O Lord) which art the perfection of their felicitie.*

*A comfortable consideration.*

15 If wee would enter into these considerations as this holy man, and others his like did; no doubt but wee should more bee inflamed with the loue of this felicitie, prepared for vs, then we are, and consequently should strue more to gaine it then wee doe. And to the end thou maist conceiue some more feeling in the matter (gen

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de Reader) consider a little with me, what a ioyfull day shall that be at thy house, when hauing liued in the feare of God, and atchieued in his seruice the end of thy peregrination, thou shalt come (by the meanes of death) to passe from miserie and labour to immortalitie: and in that passage (whē other men begin to feare) thou shalt lift vp thy head in hope, according as Christ promiset<sup>h</sup>, for that the time of thy saluation commeth on. Tell me what a day shall that be, when thy soule stepping forth of prison, and conducted to the tabernacle of heauen, shall be receiued there, with the honourable companies, and troupes of that place? With all those blessed spirits mentioned in Scripture, as Principallities, Powers, Vertues, Dominations, Thrones, Angels, Archangels, Cherubins, and Seraphins: also with the holie Apostles and Disciples of Christ, Patriarches, Prophets, Martyrs, Innocents, Confessors, and Saints of God? All which shall triumph now at thy coronation and glorification. What ioy will thy soule receiue in that day, when she shall be presented in the presence of all those states, before the seate and maiestie of the blessed

Trinitie,

Luke 21.

Ephes. 1.

Coloss. 1.

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Ela. 6.

Luke 13.

*The rewards.**The first part.*

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Trinitie, with \* recitall and declara-  
 tion of all thy good works, and trauels  
 suffered for the loue and seruice of  
 God? When there shall be laid downe  
 in that honourable consistorie, all thy  
 vertuous deeds, all thy labours that  
 thou hast taken in thy calling: all thy  
 almes: all thy prayers: all thy fasting:  
 all thy innocencie of life: all thy pati-  
 ence in iniuries: all thy constancie in  
 aduersities: all thy temperance in  
 meates: all the vertues of thy whole  
 life? When all (I say) shall be recoun-  
 ted there: all commended: all rewar-  
 ded: shalt thou not see now the value  
 and profit of vertuous life? Shalt thou  
 not confesse that gainefull and honou-  
 rable is the seruice of God? Shalt thou  
 not now be glad and blesse the houre,  
 wherein first thou resoluest thy selfe to  
 leaue the seruice of the world, to serue  
 God? Shalt thou not thinke thy selfe  
 beholding to him or her that perswa-  
 ded thee vnto it? Yes verilie.

*The ioy of  
securitie.*

16 But yet (more then this) when as  
 being so neere thy passage here thou  
 shalt consider into what a port and ha-  
 uen of securitie, thou art come, and  
 shalt looke backe vpon the dangers  
 which thou hast passed, and wherein  
 other men are yet in hazard: thy cause  
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of ioy shall greatly be increased. For thou shalt see euidentlie how infinite times thou wert to perish in that iourney, if God had not held his special hand ouer thee. Thou shalt see the dangers wherein other men are, the death and damnation whereinto many of thy friends and acquaintance haue fallen, the eternall paines of hell incurred by many, that vsed to laugh and be merrie with thee in the world. All which shall augment the felicitie of this thy blessed estate. And now for thy selfe, thou mayst be secure, thou art out of all danger for euer and euer. There is no more neede now of feare, of watch, of labour, or of care. Thou mayst lay downe al armour now, better then the children of Israel might haue done when they had gotten the land of promise. For there is no more enemy to assaile thee, there is no more wilie Serpent to beguile thee : all is peace, all is rest, all is ioy, all is security. Good S. *Paul* hath no more need now to labor in the ministerie of the word, neither yet to fast, to watch, or to punish his body. Good old *Ierom* may now cease to afflict himselfe both night and day, for the conquering of his spiritual enemy. Thy onely exercise must bee

now

Iosh. 2.

Gen. 3.

Sap. 17.

1. Cor. 9.

Ierom. ep.

22. ad Rust.



*The rewards.**The first part.*

- Apoc. 19. now to reioyce, to triumph, to sing *Halleluiah*, to the Lambe which hath brought thee to this felicitie, and will keepe thee in the same, world without end. What a comfort will it be to see that Lamb sitting on his seate of state?
- Matth. 2. If the wise men of the East, came so farre off, and so reioyced to see him in the manger: what will it bee to see him sitting in his glorie? If Saint *John Baptist* did leape at his presence in his mothers bellie: what shall his presence doe in this his royall and eternall kingdome? It passeth all other glorie that Saints haue in heauen
- Luke 2. (saith Saint *Austen*) to bee admitted to the inestimable sight of Christ his face, and to receiue the beames of glorie, from the brightnes of his maiestie. And if we were to suffer torments euery day, yea to tollerate the verie paines of hell for a time, thereby to gaine the sight of Christ, and to bee ioyned in glorie to the number of his Saints: it were nothing in respect of the reward. O that we made such account of this matter, as this holie and learned man did: wee would not liue as we doe, nor leese the same for such trifles as most men doe.
- Serm. 37. *de sanctis.*

17 But to goe forward yet further  
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*The tenth Chapter.**The rewards.*

in this consideration: imagine besides all this, what a ioy it shall be vnto thy soule at that day, to meete with all her godly friends in heauen, with \* father, with mother, with brothers, with sisters, with wife, with husband, with Master, with Schollers, with neighbours, with familiars, with kindred, with acquaintance, the welcomes, the mirth, the sweete embracements that shall bee there, the ioy whereof (as \* noteth well S. *Cyprian*) shall be vn-  
 speakable. Adde to this, the daily feasting, and inestimable triumph which shall bee there, at the arriuall of new brethren and sisters comming thither from time to time, with the spoyles of their enemies, conquered and vanquished in this world. O what a comfortable sight will it bee to see those seates of Angels fallen, filled vp againe with men and women from day to day! To see the Crownes of glorie set vpon their heads; and that in varietie, according to the varietie of their conquests. One <sup>b</sup> for martyrdome or confession, against the persecutor: another for chastitie, against the flesh: of one bodie: and not as our father, kinsman, or friend.

*Meeting  
 with our  
 friends in  
 heauen.*

B.

\* There be diuers of this mind: but seeing that the knowledge of father, and mother, and such like is earthlie knowledg, & al earth-ly know-ledge shall then be abolished: I see not how it may bee warranted that wee shall then haue remembrance or knowledge of any such sauing on-ly as they are members

*\* Cyp. lib. de mortalitate. b 2. Tim. 4. Apoc. 2. 3. 4.*

another

*The rewards.**The first part.*

*c Lib. de  
mortalit-  
ate.*

*A compa-  
rison.*

another for pouertie or humilitie, against the world : another for many conquests together, against the diuell. There the glorious companie of the Apostles (saith *c* holie *Cyprian*) there the number of reioycing Prophets, there the innumerable multitude of Martyrs shall receiue the crownes of their deaths and sufferings. There triumphing virgins, which haue overcome concupiscence with the strength of continencie : there the good almers, which haue liberallie fedde the poore, and (keeping Gods commandements) haue transferred their earthly riches to the store-house of heauen, shall receiue their due and peculiar reward. O how shall vertue shew her selfe at this day ? How shall good deeds content their doers ? And among all other ioyes and contentations, this shall not be the least, to see the poore soules that come thither on the suddē from the miseries of this life, how they (I say) shall remaine astonied, and as it were besides themselues, at the sudden mutation, and excessiue honour done vnto them. If a poore man, that were out of his way, wandring alone vpon the mountaines in the midst of a darke and tempestuous night, far from

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company, destitute of money, beaten with raine, terrified with thunder, stiffe with cold, wearied out with labour, and almost famished with hunger and thirst, and neere brought to despaire with multitude of miseries, should vpon the sudden, in the twinkling of an eye, be placed in a goodly, large, and rich palace, furnished with all kind of cleere lights, warme fire, sweete smells, daintie meates, soft beds, pleasant musick, fine apparell, and honourable company, all prepared for him, and attending his comming, to serue him, to honour him, and to anoint & crowne him a King for euer: what would this poore man doe: How would he looke? What could he say? Surely I thinke hee could say nothing, but rather would weepe in silence for ioy, his heart being not able to containe the sudden and exceeding greatnes thereof.

19 Wel then, so shal it be, and much more with these twice happie soules, that come to heauen. For neuer was there cold shadow so pleasant in a hot burning sunnie day, nor the wellspring to the poore traeller in his greatest thirst of the Summer, nor the repose of an easie bed to the wearied seruant  
after

*The rewards.**The first part.*

after his labour at night, as shal be this rest of heauen to an afflicted soule which commeth thither. O that wee could conceiue this, that wee could imprint this in our hearts (deere brother) would we follow vanities as wee doe? Would we neglect this matter as wee doe? Surely our coldnesse in seeking after these ioyes, doth proceed of the small opinion we doe conceiue of them. For if we made such account and estimate of this iewell, as other Merchants before vs (more skilfull and wiser then our selues) haue done: wee would bid for it as they did, or at leastwise would not let it passe so negligently, which they sought after so carefully. The Apostle saith of Christ himselfe; *Proposito sibi gaudio sustinuit crucem*: He laying before his eies the ioyes of heauen, sustained the crosse.

*The great  
account  
that Saints  
made of  
heauen.*

Heb. 12.

A great estimation of the matter, which he would buy at so deere a rate. But what counsell giueth he to other men about the same? Surely none other, but to *Go and sell all that euer they haue, to purchase this treasure*. Saint Paul of himselfe what saith he? Verely, that *He esteemed all the world as dung*, in respect of the purchasing of this iewell. Saint Pauls scholler *Ignasius*, what biddeth he?

Matth. 13.

Phil. 3.

he? Hear  
lowes, be  
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my bodie  
together  
may eni  
S. Austen  
fereth he  
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of hell in  
Lord, ho  
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in this  
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confide  
whereo  
He is

he? Heare his owne words: Fire, gal-  
lowes, beasts, breaking of my bones,  
quartering of my members, crushing of  
my bodie, all the torments of the diuell  
together, let them come vpon mee, so I  
may enioy this treasure of heauen.  
S. Austen that learned Bishop, what of-  
fereth he? You haue now heard before,  
that he would be content to suffer tor-  
ments euery day, yea the very torments  
of hell it selfe to gaine this ioy. Good  
Lord, how farre did these holy Saints  
differ from vs? How contrarie were  
their iudgements to ours in these mat-  
ters? Who will now maruell of the  
wisdom of the world, iudged follie by  
God, and of the wisdom of God, iud-  
ged follie by the world? *Ob children of*  
*men* (saith the Prophet) *why doe ye loue*  
*vanitie and seeke after a lie?* Why doe  
you embrace straw and contemne  
gold? Straw (I say) and most vile chaffe,  
and such as finally will set your owne  
house on fire, and be your ruine and e-  
ternall perdition.

19 But now to draw towards an end  
in this matter (though there be no end  
in the thing it selfe) let the Christian  
consider whereto he is borne, and  
whereof he is in possibilitie if hee will.  
He is borne heire apparent to the  
kingdome

Jerom. in  
catalogo.

Serm. 31.  
de sanctis.

1. Cor. 13.  
and 3.  
Psalm. 4.

*The rewards.**The first part.*

*Whereto a Christian is borne by baptisme.* A kingdome of heauen, a kingdom without end, a kingdom without measure, a kingdom of blisse, the kingdom of God himselfe: he is borne to be ioynt heire with Iesus Christ the Sonne of Gal. 3. & 4. God, to raigne with him: to triumph Eph. 1. & 5. with him: to sit in iudgement of maie- Colof 3. stie with him: to iudge the very Angels Titus 3. of heauen with him, What more glorie Rom. 8. can be thought vpon, except it were James 2. to become God himselfe? Al the ioyes, Heb. 9. all the riches, all the glory, that heauen containeth shall be powred out vpon him. And to make this honor yet more,

1 Pet. 1. 3.  
2 Pet. 3.  
Apoc. 1.  
Matth. 19.  
Luke 22.  
1 Cor. 6.

Apoc. 1. & 4  
Luke 12.

the glorious Lambe that sitteth on the throne of maicstie, with his eies like fire, his feete like burning copper, and all his face more shining then precious stone: from whose seate there proceedeth thunder and lightning without end: and at whose feete the foure and twentie Elders lay downe their Crownes: this Lambe (I say) shall rise and honor him with his owne seruice. Who will not esteeme of this royall inheritance? Especially seeing that now we haue so good opportunitie to the obtaining thereof, by the benefit of our redemption, and grace purchased to vs therein.

20 Tell me now (gentle Reader) why wilt

wilt thou  
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Wilt thou not accept of this his offer?  
 Why wilt thou not account of this his  
 kingdome? Why wilt thou not buy this  
 glorie of him for so litle a labour as he  
 requireth? *Snadeo sibi ensare & me amon*  
*uicam, probatum, ut docuisti fias* (saith  
 Christ) I counsell thee to buy pure  
 and tried gold of mee, to the end  
 thou maist be rich. Why wilt thou not  
 follow this counsell (deere brother)  
 especially of a Merchant that meaneth  
 not to deceive thee? Nothing grie-  
 ueth this our Saviour more, then  
 that men will seeke with such paines  
 to buy straw in Ægypt, whereas hee  
 would sell them fine gold at a low-  
 er price: and that they will pur-  
 chase pottle waters with mote labour  
 then he would require for tenne times  
 as much pretious, liquour out of y very  
 fountaine it selfe. There is not the  
 wickedst man in the world, but taketh  
 mote trauell in the gaining of hell (as  
 after shall be shewed) then the most  
 painefull seruant of God in obtaining  
 of heauen.

Apoc 3.

Exod. 5.

Jerem. 2.

Apoc. 2. 1.

Follow thou not their follie then  
 (deere brother) for thou shalt see them  
 suffer grievouslie for it one day, when  
 thy heart shall be full glad thou hast  
 no part among them. Let them goe

The vani-  
 ty of world  
 ly men.

K

now



*The rewards.**The first part.*

Luke 6.

Luke 12.

Mat. 26.

1. Cor. 2.

Epist. Iud.

*A simili-**tude.*

1. Cor. 1.

now and bestow their time in vanitie, in pleasures, in delights of the world. Let them build palaces, purchase dignities, and pieces & patches of ground together: let them hunt after honors, and build castles in the aire: the day will come (if thou beleue Christ himselfe) wherein thou shalt haue small cause to enuie their felicitie, if they talke basely of the glory and riches of Saints in heauen, not esteeming them indeed, in respect of their own, or contemning them, for that carnall pleasures are not reckoned therein: make little account of their words, for that *The sensuall man understandeth not the things which are of God.* If horses were promised by their masters a good banquet, they could imagine nothing else but prouender and water, to be their best theere, for that they haue no knowledge of daintier dishes: so these men accustomed to the puddle of their fleshly pleasures, can mount with their mind no higher then the same. But I haue shewed thee before (gentle Reader) some waies and considerations to conceiue greater matters, albeit as I haue aduertised thee often, we must confesse still with S. Paul, that no humane hart can conceiue the least part thereof

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thereof: for which cause also it is not  
 vnlike, that S. Paul himselfe was forbid- 2. Cor. 12.  
 den to vtter the things which hee had  
 seene and heard, in his miraculous as-  
 sumption into the third heauen.

12 To conclude then, this game 1. Cor. 6.  
 and goale is set vp for them that will Philip 3.  
 run, as S. Paul noteth: and no man is 2. Tim. 2. 1.  
 crowned in this glory, but such only as Titus 9.  
 wil fight, as the same Apostle teacheth: Heb. 12.  
 It is not euery one that saith to Christ, Lord, Matth 7.  
 Lord, that shall enter into the kingdome of 19. 25.  
 heauen: but they only which doe the will of  
 Christ his father in heauen. Though this Rom. 8.  
 kingdome of Christ be set out to all: Matth. 17.  
 yet euery man shal not come to reigne Matth. 7.  
 with Christ, but such onely as shall be and 9.  
 content to suffer with Christ: Thou Iohn 14.  
 art therefore to sit downe, and consider Luke 14.  
 according to thy Sauours counsell,  
 what thou wilt do, whether thou haue  
 so much spiritual money, as is sufficient  
 to build this tower, and make this war  
 or no: that is, whether thou haue so  
 much good will and holy manhood in  
 thee, as to bestow the paines of suffer-  
 ing with Christ (if it be rather to be  
 called paines then pleasure) that so  
 thou maist raigne with him in his king-  
 dome. This is the question, that is the  
 very whole issue of the matter, and

*The rewards.**The first part.*

hitherto hath appertained whatsoever hath bin spoken in this booke before, either of thy particular end, or of the maiestie, bountie, and iustice of God: and of the account he will demand of thee: also of the punishment or reward laid vp for thee. All this (I say) was meant by me to this only end, that thou measuring the one part and the other, shouldest finally resolute what thou wouldest doe, and not to passe ouer thy time in carelesse negligence, as many doe, neuer spying their owne error, vntill it bee too late to amend it.

23 For the loue of God then (deere brother) and for the loue thou bearest to thine own soule, shake off this dangerous securitie, which flesh & blood is wont to lull men in: and make some earnest resolution, for looking to thy soule for the life to come. Remember often that worthie sentence: *Hoc momentum, vnde pendet aeternitas*: This life is a moment of time, whereof all eternity of life or death to come dependeth. If it be a moment, and a moment of so great importance, how is it passed ouer by worldly men, with so little care as it is?

*A saying  
to be re-  
membred.*

24 I might haue alleaged here infinite

nite other reasons and considerations  
 to moue men vnto this resolution,  
 whereof I haue talked: and surely no  
 measure of volumne were sufficient to  
 containe so much as might be said in  
 this matter. For that all the creatures  
 vnder heauen, yea and in heauen it  
 selfe, as also in hell: all (I say) from the  
 first to the last, are arguments and per-  
 swasions vnto this point: all are bookes  
 and Sermons, all doe preach and crie  
 (some by their punishment; some by  
 their glorie; some by their beautie,  
 and all by their creation) that wee  
 ought without delay, to make this re-  
 solution, and that al is vanitie; al is fol-  
 lie: all is iniquitie; all is miserie, be-  
 sides the onely seruice of our maker  
 and redeemer. But yet notwithstanding  
 (as I haue said) I thought good onelic  
 to chuse out these few considerations  
 before laid downe, as chiefe and prin-  
 cipall among the rest, to worke in any  
 true Christian heart. And if these can-  
 not enter with thee (good Reader) lit-  
 tle hope is there that any other would  
 doe thee good. Wherefore here I end  
 this first part, reseruing a few things  
 to be said in the second, for remouing  
 of some impediments, which our spiri-  
 tuall aduersarie is wont to cast against

*The rewards.**The first part.*

this good worke, as against the first  
step of our saluation. Our Lord God  
and Sauour Iesus Christ, which was  
content to pay his owne blood for the  
purchasing of this notable inheritance  
vnto vs, giue vs his holy grace, to e-  
steeme of it as the great weight of  
the matter requireth, and not  
by negligence to lose our  
portions therein.

*The end of the first part.*

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# THE SECOND PART OF THIS BOOKE

## CHAP. I.

Of impediments that let men from this resolution: and first of the difficulties or hardnesse, which seemeth to many to bee in vertuous life.

**N**otwithstanding all the reasons and considerations before set downe, for inducing men to this necessarie resolution of seruing God: there want not many Christians abroad in the world, whose hearts either intangled with the pleasures of this life, or giuen ouer by God to a reprobate sense, doe yeeld no whit at all to this batterie that hath been made: but shewing themselues more hard then Adamant, doe not only resist and contemne, but also doe setke excuses for their sloth and wickednesse, and doe alleage reasons to their owne perdition. Reasons I call them, according to the common phrase, though indeed there be no one thing more against reason, then that a man should become enemy to his owne soule, as the Scripture

*Epist. Iud.  
Rom. 1.*

*Prou. 18.  
and 20.  
Psalm. 140.*

*Of difficultie.**The second part.*

Tob. 17.

Prou. 29.

affirmerh obstinate sinners to be. But yet (as I say) they haue their excuses: and the first and principal of all is, that vertuous life is painfull and hard, and therefore they cannot endure to follow the same: especiallie all such as haue been brought vp delicately, and neuer were acquainted with such asperitie, as (they say) wee require at their hands. And this is a great, large, and vniuersall impediment, which staieth infinite men from embracing the meanes of their conuersion, for which cause it is fullie to be answered in this place.

*Lib. de  
compunct.  
cordis.*

*Hom. 16.  
4x So.*

2 First then supposing that the way of vertue were so hard indeede as the enemy maketh it seeme: yet might I well say with *S. Ioh. Chrysost.* that seeing the reward is so great and infinite, as now wee haue declared: no labour should seeme great for obtaining of the same. Againe, I might say with holy *S. Austin*; That seeing we take daily so great paine in this world, for auoiding of small inconueniences, as of sicknes, imprisonments, losse of goods, and the like, what paines should wee refuse for auoiding the eternitie of hell fire set downe before? The first of these considerations *S. Paul* vsed when he

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he said: The sufferings of this life are not  
 worthy of the glorie which shall be renewed  
 in the next. The second, S. Peter vsed;  
 when he said; Seeing the heauen must be  
 dissolued, and Christ come to iudgement to  
 reasse to euery man according to his worke:  
 what manner of men ought we to be in holie  
 conuersation? As who would say; No la-  
 bour, no paines, no trauell ought to  
 seeme hard or great vnto vs, to the  
 end we might auoid the terror of that  
 day. S. Austen asketh this question;  
 What wee thinke the rich glutton in  
 hell would doe, if he were now in this  
 life againe? Would he take paines, or  
 no? Would he not bestirre himselfe  
 rather then turne into that place of  
 torment againe? I might adde to this,  
 the infinite paines that Christ rooke  
 for vs, the infinite benefits he hath be-  
 stowed vpon vs; the infinite sinnes we  
 haue committed against him: the infi-  
 nite examples of Saints, that haue tro-  
 den this path before vs: in respect of  
 all which, we ought to make no bones  
 at so little paines and labour, if it were  
 true that Gods seruice were so trauel-  
 some, as many doe esteeme it.

3 But now in very deepe the matter  
 is nothing so, and this is but a subtile  
 deceit of the enemy for our discour-



Of difficultie.

The second part.

The way ragemēt. The testimonie of Christ him-  
 of vertue is selfe is cleere in this point; *Iugum me-  
 not hard.* *um suauē est, & onus meum leue.* My yoke  
 Matth. 11. is sweet, and my burden light. And the

1. John 5.

The cause  
 of preten-  
 ded diffi-  
 cultie.

Rom. 7.

2. Cor. 12.

4. King. 6.

decrely beloued disciple S. John, who  
 had best cause to know his Masters se-  
 crets herein, saith plainly, *Mandata  
 eius gratia non sunt.* His Commande-  
 ments are not grieuous. What is the  
 cause then, why so many men doe con-  
 ceiuē such a difficultie in this matter?  
 Surely one cause is (beside the subtil-  
 tie of the Diuell, which is the chiefest)  
 for that men feele the disease of con-  
 cupiscence in their bodies, but do not  
 consider the strength of the medicine  
 giuen vs against the same. They cry  
 with S. Paul, that *They finde a law in  
 their members repugning to the law of their  
 mind* (which is the rebellion of con-  
 cupiscence left in our flesh by origi-  
 nall sinne) but they confesse not, or  
 consider not with the same S. Paul, that  
*The grace of God by Iesus Christ, shall deli-  
 uer them from the same.* They remem-  
 ber not the comfortable saying of  
 Christ to Saint Paul, in his greatest  
 temptations: *Sufficit tibi gratia mea:*  
 My grace is sufficient to strengthen  
 thee against them all. These men doe  
 as *Helizus* his disciple did, who ca-

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ting his eies onely vpon his enemies, that is, vpon the huge armie of the Syrians readie to assault him, thought himselfe lost, and vnpowable to stand in their sight, vntill by the prayers of the holie Prophet, he was permitted from God, to see the angels that stood there present to fight on his side, and then he well perceiued that his part was the stronger.

4 So these men beholding onely our *The force* miseries and infirmities of nature, of grace, whereby daily tentations doe rise a- *for the ea-* gainst vs: do account the battell pain- *sing of ver-* full, and the victorie vnpowable, ha- *tuous life.* uing not tasted indeed, nor euer promed (through their owne negligence) the manifold helpes of grace, and spirituall succours, which God alwaies sendeth to them who are content (for his sake) to take this conflict in hand. Saint Paul had well tasted that aide, which hauing reckoned vp all the hardest matters that could be, addeth, *Sed Rom. 8.* in his omnibus superamus, *propter eum qui Philip. 4.* dilexiss nos: But wee ouercome in all these combats, by his assistance that loued vs. And then falleth hee to that wonderfull protestation, that neither death, nor life, nor Angels, nor the like, should separate him; and all this vpon

Of difficultie.

The second part.

Psalm. 118.

upon the confidence of spirituall aid from Christ, whereby he sticketh not to auouch; that *He could doe all things.* David also had proued the force of his assistance, who said; *I did run the way of thy Commandements, when thou diddest enlarge my heart.* This enlargement of heart, was by spirituall consolation of internall vnction, whereby the heart drawne together by anguish, is opened and enlarged when grace is powered in: euen as a drie purse is softened and enlarged by annointing it with oyle, Which grace being present, David said, he did not only walke the way of Gods Commandements easily, but that he ran them: eue as a cart-whee which cryeth and complaineth vnder a small burden being drie; runneth merily and without noise, when a little oyle is put vnto it. Which thing aptly expresseth our state and condition: who without Gods helpe, are able to doe nothing, but with the aide thereof, are able to do whatsoeuer he now requireth of vs.

Psalm. 118.

5. And surely I would aske these men that imagine the way of Gods law to be so hard and full of difficultie, how the Prophet could say: *I haue taken pleasure (O Lord) in the way of thy Commandements,*

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dement, as in all the riches of the world.

And in another place; That they were *ps. lxxviii.*

more pleasaunt and more to be desired then

gold or precious stone, and more sweete then

hony, or the hony combe. By which words

he yeeldeth to vertuous life, not onlie

due estimation aboue all treasures in

the world; but also pleasure, delight,

and sweetnes: therby to confound all

those that abandon and forsake the

same, vpon idle pretended, and fained

difficulties. And if *Dauid* could say thus

much in the old law: how much more

justly may we say so now in the new,

when grace is giuen more abundantly,

as the Scripture saith? And thou poore

Christian which deceiuest thy selfe

with this imagination, tel me, why came

Christ into this world? Why laboured

he, and why tooke he so much paines

here? Why shed hee his blood? why

prayed he to his Father so often for

thee? Why appointed hee the Sacra-

ments as conduits of grace? Why sent

hee the holy Ghost into the world?

What signifieth y word *Gospell* or *Good*

*tidings*? What meaneth the word *grace*,

and mercie brought with him? What

importerth the comfortable name of

*Iesus*? Is not all this to deliuer vs from

sinne? From sinne past (I say) by his

only

*Iohn 10.*

*Rom. 5.*

*Heb. 6.*

*Matth. 1.*

## Of difficultie.

## The second part.

Eſay 40.

Eſay 11.

& vide Ier.  
ibid.

Ambr. li 1.

de Spirit.

Sanct. c. 10

Mat. 5.

Luke 6.

Acts 4.

2. Cor. 4.

Eſay 10.

Of the  
force of  
grace.

only death, From ſinne to come by the ſame death, and by the aſſiſtance of his holy grace beſtowed on vs more abundantly then before, by al theſe meanes? Was not this one of the principall effects of Chriſt his comming, as the prophet noted: *That craigie waies ſhould be made ſtraight, and hard waies plaine?* Was not this the cauſe why hee indued his Church with ſo many bleſſed gifts of the holy Ghoſt, and with diuers ſpeciall graces, to make the yoke of his ſeruiſe ſweet: the exerciſe of good life, eaſie: the walking in his commandements, pleaſant, in ſuch ſort as men might now ſing in tribulations: haue confidence in perils: ſecuritie in afflictions: and aſſurance of victorie in al temptations? Is not this the beginning, middle & end of the Goſpell? Were not theſe the promiſes of the Prophets: the tidings of the Euangelists? the preachings of the Apoſtles: the doctrine, beleefe and pra-ctiſe of all Saints? And finally, is not this *verbum abbreviatum*: The word of God abbreviated: wherein do conſiſt al the riches & treaſures of Chriſtianity?

6 And this grace is of ſuch efficacie and force in y ſoule where it entreth, that it altereth the whole ſtate there-  
of: making thoſe things cleere, which  
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were obscure before: those things easie,  
 which were hard and difficult before.  
 And for this cause also it is said in the  
 Scripture, to make a new spirit and a  
 new heart. As where *Ezechiel* talking of  
 this matter, saith in the person of God:  
*I will give vnto thee a new heart, and I will* *Ezech. 11.*  
*put a new spirit in their bowels, that they* *and 36.*  
*may walke in my precepts and keepe my*  
*commandements.* Can any thing in the  
 world be spoken more plainly? Now  
 for mortifying and conquering of our  
 passions, which by rebellio do make the  
 way of Gods commandements vnplea-  
 sant, Saint *Paul* testifieth cleerely, that  
 abundant grace is giuen to vs also by  
 the death of Christ to doe the same: for  
 he saith, *This we know that our old man is* *Rom. 6.*  
*crucified also, so the end that the bodie of sin*  
*may be destroyed and we serue no more vnto*  
*sin.* By the old man and the body of sin,  
 Saint *Paul* vnderstandeth our rebellio-  
 us appetite and concupiscence, which  
 is so crucified and destroyed by the  
 most noble sacrifice of Christ, as we  
 may by the grace purchased vs in that  
 sacrifice in some good measure resist  
 and conquer this appetite, being freed *So prometh*  
 so much as we are from the seruitude of *S. August.*  
 sinne. And this is that noble and entrie *lib. 2. de*  
 victorie (in this world begun, and to be *peccat. me-*  
 finished *vis. cap. 6.*

*Of difficultie.*

*The second part.*

*So proueth*

*S. Aug. lib.*

*2. de pec-*

*cat merit.*

*cap. 6.*

*Esay 41.*

finished in the world to come) which God promised so long agoe to every Christian soule by the means of Christ, when he said: Be not afraid, I am with thee: step not aside, for I thy God haue strengthened thee, and haue assisted thee: & the right hand of my iust (man) hath taken thy defence. Behold, al that fight against thee shall be confounded and put to shame: thou shalt seeke thy rebels; and shalt not find them: they shall bee as though they were not, for that I am thy Lord and God.

7 Lo here a full victory promised vpon our rebels, by the helpe of the right hand of Gods iust man, that is, vpon our disordinate passions, by the aide of grace from Iesus Christ. And albeit these rebels are not here promised to be taken cleane away, but only to be conquered and confounded: yet is it said; *That they shall be as though they were not.* Whereby is signified, that they shal not hinder vs of our saluation, but rather aduance and further the same. For as wild beasts, which of nature are fierce, and would rather hurt then profit mankind; being mastered and tamed, become very commodious and necessarie for our vses: so these rebellious passions of ours which of them-

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*A simili-  
tude.*

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selues would vtterly ouerthrow vs, The use of  
being once subdued and mortified by *passions*  
the grace of God, do stand vs in singu- *moderated.*  
lar stead to the practise and exercise of

all kind of vertues: as \* choler or an- \* A speciall  
ger, to the enkindling of zeale: hatred, point to be  
to the pursuing of sin: an haucie mind, considered;  
to the reiecting of the world: loue, to for the re-  
the imbracing of all great and heroical-  
attempts, in consideration of the bene-  
fits receiued from God. Besides this, cifying of  
the very conflict and combate it selfe, one point  
in subduing these passions, is left vnto of Philoso-  
vs for our great good: that is, for our phy; which  
patience, humilitie, and victorie in this is, tha the  
life: and for our glorie, and crowne in soule doth  
the life to come: as *S. Paul* affirmeth follow the  
for that by

experience  
it is comonly seene that the disposition of men is such, as the  
nature of their complexion doth seeme to import. For com-  
monly those that are sanguine, are pleasant: those that are  
flegmatick, slow: those that are choleiicke, earnest: & those  
that are melancholike, solitarie: and such like. And yet the  
truth is, that the soule doth not follow, but rather doth vse  
such temperature as the body hath: & that very well, and to  
good vse, if the soule be good; but otherwise abuse th it ill.  
For the complexions are indifferent: neither good nor ill of  
themselues: but as they are vsed. But because that most mens  
soules are ill (as we are all by original corruption) therfore  
do most men abuse their complexions to ill: as bloud, to wā-  
tonnes: flegme, to sloth: choler, to anger: and melancholy, to  
secret p<sup>r</sup>adises of deceit, or naughtines. Whereas not with-  
standing, those soules that are good, doe vse them well: as  
blood, to be valiant, and cheerefull in goodnes; flegme to  
moderate



*Of difficultie.**The second part.*

moderate their affections with sobrietie; choler to be earnest in the glory of God; and melancholie, to study & contemplation. Which point notwithstanding might easily be pardoned to Philosophers that hold many things else as wrong as it, but that this one point of error with them, is the cause of some others besides in weighty matters. For one of this haue some of our Diuines taken their opinion, that the fountaine of sin is originall in the body, and from it de-riued to the soule: & were the rather induced to think that the blessed Virgin was her selfe also conceived without sin, for that otherwise they did not so plainly see how Christ taking flesh of her, should haue the same in himself without steine of sin. And of theselues there be that haue doubted of the immortalitie of the soule, for that supposing the soule to hang vpon the temperature of the bodie, they did not see how it could be immortall, when as the temperature and body it selfe are knowne to be mortall.

of himselfe, and confirmed to all others by his example.

- 8 Now then let the fleshful Christian*  
 Prou. 26. *goe Put his hands under his girdle, as the*  
*Scripture saith: and say, There is a Lion*  
 Prou. 20. *in the way, and a Lionesse in the path readie*  
*to deuour him, that he dare not go forth*  
 Prou. 24. *of the doores. Let him say, It is cold, and*  
*therefore he dareth not go to plow. Let him*  
*say, It is vneasie to labour, and therefore hee*  
*cannot purge his vine-yard of nettles and*  
*thistles, nor build any walles about the same.*  
 That is, let him say, His passions are  
 strong, & therefore he cannot conquer  
 them: his body is delicate, and there-  
 fore he dare not put it to trauell: the  
 way of vertuous life is hard and vnea-  
 sic,

sic, and therefore he cannot applie him-  
 selfe thereunto. Let him say all this, and  
 much more, which idle and slothfull  
 Christians do vse to bring for their ex-  
 cuse: let him alleage it (I say) as much  
 and as often as he will: it is but an ex-  
 cuse, and a false excuse, and an excuse  
 most dishonourable and detractorie to  
 the force of Christ his grace purchased  
 vs by his bitter passion, that now his  
 yoke should be vnpleasant, seeing hee  
 hath made it sweet: that now his burden  
 should be heauie, seeing he hath made  
 it light: that now his commandements  
 should bee grieuous, seeing the holy  
 Ghost affirmeth the contrary: that now  
 we should be in seruitude of our passi-  
 ons, seeing he hath by his grace deliue-  
 red vs, and made vs truely free. *If God be  
 with vs, who will be against vs* (saith the A-  
 postle) *God is my kelper and defender* (saith  
 holy David) *whom shall I feare, or at whom  
 shall I tremble? If whole armies should rise a-  
 gainst me; yet will I alwaie hope to haue the  
 victorie.* And what is the reason? *For that  
 thou art with me (O Lord) thou fightest on  
 my side: thou assistest me with thy grace; by  
 helpe whereof I shall haue the victorie:*  
 though all the squadrons of my ene-  
 mies, that is, of the flesh, the world, and  
 the diuel, shuld rise against me at once:  
 and

Matth. 11.

1. Iohn 5.

Iohn 8.

Rom. 7.

Rom. 8.

Psal. 26. 27.

Psal. 22.

1. Iohn 5.

and I shall not onely haue the victorie, but also shall haue it easie, and with pleasure and delite. For so much signifieth S. Iohn, in that hauing said that the commandements of Christ are not grieuous, he inferreth presently, as the cause thereof: *Quoniam omne quod natum est ex Deo vincit mundum*: For that all which is borne of God, conquereth the world. That is, this grace, and heavenly assistance sent vs from God, doth both conquer the world with all difficulties and temptations thereof, and also maketh the commandements of God easie, and vertuous life most pleasant and sweete.

An obiection answered.

9 But it may be you will say, Christ himselfe confesseth it to be a yoke and a burden: how then can it bee so pleasant and easie as you make it? I answer that Christ addeth, that it is a sweete yoke and a light burden. Wherby your obiection is taken away, and also is signified further, that there is a burden which grieueth not the bearer, but rather helpeth and refresheth the same; as the burden of feathers vpon a birds backe beareth vp the bird, and is nothing at all grieuous vnto her. So also though it bee a yoke, yet it is a sweete yoke, a comfortable yoke, a yoke

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yoke more pleasant then honie or the  
 honie combe, as saith the Prophet. And  
 why so? Because wee draw therein  
 with a sweet companion, we draw with  
 Christ: that is, his grace at one end,  
 and our \* endenour at the other. B.

And because when a great oxe and a  
 little doe draw together, the waight  
 lieth all vpon the greater oxe his neck,  
 for that he beareth vp quite the yoke  
 from the other: thereof it commeth,  
 that wee drawing in this yoke with  
 Christ, which is greater then wee  
 are, hee lighteneth vs of the whole  
 burden, and onelic requireth that  
 wee should goe on with him com-  
 fortably, and not to refuse to enter  
 vnder the yoke with him, for that the  
 paine shal be his and the pleasure ours.  
 This he signifieth expressly when hee  
 saith; *Come you to me all that labour and*  
*are heauie laden, and I will refresh you.*  
 Here you see that he moueth vs to this  
 yoke, only thereby to refresh and dis-  
 burden vs, to disburden vs (I say) and  
 to refresh vs: and not any way to loade  
 or agreeue vs: to disburden vs of the  
 heauie loadings and yokes of this  
 world: as from the burden of care,  
 the burden of melancholie, the bur-  
 den of enuie, hatred, and malice, the  
 burden

\* The re-  
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 grace: but  
 otherwise  
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 Adam haue  
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 uill.

Math. 11.

*Of difficultie.**The second part.*

burden of pride, the burde of ambitio,  
the burden of couetousnes, the burden  
of wickednes, and hell fire it selfe. From  
all these burdens and miserable yokes,  
Christ would deliuer vs, by couering  
our necks only with his yoke and bur-  
den, so lightned and sweetned by his  
holie grace, as the bearing thereof is  
not trauelsome, but most easie, plea-  
sant, and comfortable as hath beene  
shewed.

*Loue ma-  
keth the  
way plea-  
sant.*

*The force  
of loue.*

10 Another cause why this yoke is so  
sweet, this burden so light, and this way  
of Gods Commandements so pleasant  
to good men, is loue: loue (I meane) to-  
wards God, whose Commandements  
they are. For euery man can tell, and  
hath experienced in himselfe, what a  
strong passion the passion of loue is,  
and how it maketh easie the very grea-  
test paines that are in this world. What  
maketh the mother to take such paines  
in the bringing vp of her child, but  
onely loue? What causeth the wife to  
sit so attentiu at the bed-side of her  
sicke husband, but onely loue? What  
mooueth the beasts and birds of the  
ayre, to spare from their owne foode  
and to indanger their owne liues for  
the feeding and defending of their  
little ones, but onely the force of loue?

*S. Au.*

*S. Aug.  
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S. *Augustine* doth prosecute this point *Serm. 9. de*  
 at large by many other examples: as of *verbu Do-*  
 Merchants, that refuse no aduventure *mini.*  
 of sea, for loue of game: of hunters,  
 that refuse no season of euill weather,  
 for loue of gaine: of souldiers, that re-  
 fuse no danger of death, for loue of the  
 spoile. And he addeth in the end: that  
 if the loue of man can be so great to-  
 wards creatures heere, as to make la-  
 bour easie, and indeed to seeme no la-  
 bour, but rather pleasure; how much  
 more shall the loue of good men to-  
 wards God make all their labour com-  
 fortable, which they take in his seruice?

II This extreame loue was the cause  
 why all the paines & afflictions which *The loue*  
 Christ suffered for vs, seemed nothing *of Christ to*  
 vnto him. And this loue also was the *his Saints,*  
 cause, why all the trauels and tor- *and of his*  
 ments, which many Christians haue *Saints to*  
 suffered for Christ, seemed nothing *him.*  
 vnto them. Imprisonments, torments,  
 losse of honour, goods and life, seemed  
 trifles to diuers seruants of God, in re-  
 spect of this burning loue. This loue  
 droue many Virgins and tender chil-  
 dren, to offer themselues in time of  
 persecution, for the loue of him  
 which in their cause was persecuted.  
 This loue caused holie *Apollonia* of  
 Alexan-

*Of difficultie.*

*The second part.*

*Euseb li. 6.* Alexandria, being brought to the fire  
*cap. 34.* to be burned for Christ; to slippe out

*Ierom. in  
catalogo.*

of the hands of such as led her, and  
ioyfully to runne into the fire of her  
selfe. This loue moued *Ignatius* the  
ancient Martyr to say (being condem-  
ned to beasts, and fearing lest they  
would refuse his bodie, as they had  
done of diuers Martyrs before) that he  
would not permit them so to doe, but  
would prouoke and stirre them to come  
vpon him, and to take his life from  
him, by tearing his bodie in peeces.

*Pla. 6. & 18.*  
*Matth. 11.*  
*1 John 5.*  
*Tract. 27.*  
*in Iohan.*

12 These are the effects then of fer-  
uent loue, which maketh euen the  
things that are most difficult & dread-  
full in themselves, to appeare sweete  
and pleasant: and much more the lawes  
and commandements of God, which  
in themselves are most iust, reason-  
able, holy, and easie: *Da amantem* (saith  
*S. Austen* speaking of this matter) &  
*sensit quod dico: Si autem frigido loquor,*  
*nescit quid loquor:* Giue me a man that  
is in loue with God, and he feelleth this  
to be true which I say: but if I talke to a  
cold Christian, he vnderstandeth not  
what I say. And this is the cause why  
Christ talking of the keeping of his  
Commandements, repeateth so often  
this word loue, as the surest cause of  
keeping

## The first part.

## Of difficultie

keeping the same, for want whereof in the world, the world keepeth them not, as there he sheweth. *If yee loue me, keepe* John 14. *my commandements, saith he. And againe: He that hath my commandements, and kee- Mark this* *peeth them, he is he that loueth me. Againe: observatio.* *He which loueth me will keepe my comman- Rom. 13.* *dement. In which last words, is to bee* *B.* *\* But a lit-* *tle before* *he vseth* *the plurall* *number in* *that case* *also.* *John 14. 15.*

noted that to the louer hee saith, *His* *commandement*, in the \* singular num-  
ber: for that to such an one all his  
commandements are but one comman-  
dement, according to the saying of  
Saint Paul, that *Loue is the fulnesse of the*  
*law*: For that it comprehendeth al. But  
to him that loueth not, Christ saith, His  
commandements in the plurall num-  
ber: signifying thereby, that they are  
both many, & heauy to him, for that he  
wanteth loue, which should make them  
easie. Which S. Iohn also expresseth,  
when he saith; *This is the loue of God, when* 2. Iohn 5.  
*we keepe his commandements, and his com-*  
*mandements are not heauie.* That is, they  
are not heauie to him which hath the  
loue of God: otherwise no maruell  
though they be most heauie. For that e-  
very thing seemeth heauy, which we do  
against our liking. And so by this also  
(gentle Reader) thou maiest gesse, whe-  
ther the loue of God be in thee or no.



Of difficultie.

The second part.

3  
Peculiar  
light of  
vnderstan-  
ding.

Prou. 9.

Psal. 116.

Psal. 50.

13 And these are two meanes now, whereby the vertuous life of good men is made easie in this world. There follow diuers others, to the end that these negligent excusers may see, how vniust and vnttrue this excuse of theirs is concerning the pretended hardnesse of vertuous lining, which in very deed is indued with infinit priuiledges of comfort, aboue the life of wicked men even in this world. And the next after the former, is a certaine speciall and peculiar light of vnderstanding, pertaining to the iust, and called in Scripture; *Prudentia sanctorum*: The wisdom of Saints: which is nothing else, but a certaine sparkle of heavenly wisdom, bestowed by singular priuledge vpon the vertuous in this life: whereby they receiue most comfortable light, and vnderstanding in spirituall matters, especially touching their owne saluation, and things necessarie thereunto. Of which the Prophet *David* meant when he said: *Notas mihi fecisti vias vite*: Thou hast made the waies of life knowne to me. Also when he said of himselfe; *Super senes intellexi*: I haue vnderstood more then old men. And againe in another place; *Incerta & occulta sapientie tue manifestasti mihi*: Thou

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Thou hast opened to me y vnknowne  
and hidden secrets of thy wisdom.  
This is that light wherewith S. *Iohn* *Iohn 2.*  
saith that Christ lighteneth his ser-  
uants: as also that vnction of the holy *1. Iohn 2.*  
Ghost, which the same Apostle teach-  
eth to be giuen to the godly, to instruct  
them in all things behoouefull for  
their saluation. In likewise this is that  
writing of Gods law in mens heart,  
which he promiseth by the Prophet *Jerem. 31.*  
*remie*: as also the instruction of men  
immediatly from God himselfe, pro-  
mised by the Prophet *Esay*. And finally *Esay 54.*  
this is that soueraigne vnderstan-  
ding in the law, commandements  
and iustifications of God, which ho-  
lie *Dauid* so much desired, and so  
often demanded in that most diuine  
Psalme, which beginneth; *Blessed are* *Psalme. 119.*  
*the vnspotted in the way*: that is, in this  
life.

10 By this light of vnderstanding,  
and supernaturall knowledge and see-  
ling from the holy Ghost in spirituall  
things, the vertuous are greatly hol-  
pen in the way of righteousness, for  
that they are made able to discerne  
for their owne direction in matters  
that occurre, according to the saying  
of S. Paul; *Spiritualis omnia iudicat*: A *1. Cor. 2.*

Of difficultie.

The second part.

spirituall man iudgeth of all things. *Animalis autem homo non percipit quæ sunt spiritus Dei*: But the carnall man conceiueth not the things which appertaine to the spirit of God. Doth not this greatly discouer the priuiledge of a vertuous life? The ioy, comfort, and consolation of the same: with the exceeding great miserie of the contrarie part? For if two should walke together, the one blind, and the other of perfect sight, which of them were like to bee wearie first? Whose iournie were like to be more painfull? Doth not little ground wearie out a blind man? Consider then in how wearisome darknesse the wicked doe walke. Consider whether they be blind or no. S. Paul saith in the place before alleaged, that they cannot conceiue any spirituall knowledge: is not this a great darknesse? Again the Prophet *Esay* describeth their state further, when he saith in the person of the wicked; *We haue groped like blind men after the wals, and haue stumbled at midday, euen as if it had been in darknes.* And in another place the Scripture describeth the same yet more effectuously, with the painfulnesse thereof, euen from the mouthes of the wicked themselves, in these words; *The light*

1. Cor. 2.

Esay 65.

of

of iustike hath not shined vnto vs, and Sap.3.  
the sunne of vnderstanding hath not ap-  
peared vnto our eies: vve are vwearied  
out in the way of iniquitie and perdition,  
etc. This is the talke of sinners in bell.  
By which words appeareth not onely  
that wicked men doe liue in great  
darknesse: but also that this darke-  
nesse is most painfull vnto them, and  
consequently that the contrarie light  
is a great easement to the way of the  
vertuous.

15 Another principall matter, which  
maketh the way of vertue easie and <sup>4</sup> *Internall*  
pleasant to them that walke therein, is *consolatio*.  
a certaine hidden and secret consolati-  
on, which God powreth into the hearts  
of them that serue him. I call it secret:  
for that it is knowne but of such onely  
as haue felt it: for which cause Christ  
himselſe calleth it; *Hidden Manna*: Apoc.2.  
*knowne only to them that receiue it.* And  
the Prophet saith of it; *Great is the mul-*  
*titude of thy sweetnes (O Lord) which thou* Psalm.30.  
*hast hidden for them that feare thee.* And  
again in another place; *Thou shalt lay* Psalm.7.  
*aside (O Lord) a speciall chosen raine or dew*  
*for thine inherisance.* And another Pro-  
phet saith in the person of God, talking  
of the deuout soule that serueth him: *I Ose.2.*  
*will leade her aside into a wildernesſe: and*

Of difficultie.

The second part.

Psalm. 35.  
and 64.Matth. 17.  
Marke 9.  
Luke 9.Psalm. 35.  
Esay 39.

there I will talke vnto her heart. By all which words, of *wildernesse*, *separating*, *choice*, and *hidden*, is signified, that this is a secret priuiledge bestowed onely vpon the vertuous, and that the carnall hearts of wicked men haue no part or portion therein. But now, how great and inestimable the sweetnesse of this heavenly consolation is, no tongue of man can expresse: but we may coniecture by these words of *Dauid*, who talking of the celestiall wine, attributeth to it such force, as to make all those drunken that taste of the same: that is, to take from them all sense and feeling of terrestriall matters; euen as Saint *Peter* hauing drunke a little of it, vpon the mount Thabor, forgot himselfe presently, and talked as a man distracted of building tabernacles there, and resting in that place for euer. This is that *Torrens voluptatis*, that sweete streame of pleasure, as the Prophet calleth it, which comming from the mountaines of heauen, watereth (by secret waies and passages) the hearts and spirits of the godlie; and maketh them drunken with the vnspeakable ioy, which it bringeth with it. This is a little taste in this life of the very ioyes of heauen bestowed vpon good men, to  
comfort

comfort them withall, and to incourage men to goe forward. For as Merchants desirous to sell their wares, are *A similitude.* content to let you see and handle, and sometimes also to taste the same, thereby to induce you to buy: so God almighty, willing (as it were) to sell vs the ioyes of heauen, is content to impart a certaine taste before hand to such as hee seeth are willing to buy: thereby to make them come off roundly with the price, and not to sticke in paying so much and more, as he requirith. This is that exceeding ioy and iubilie in the hearts of iust men, which the Prophet meanes when he saith; *The voice of exultation and saluation is in the tabernacle of the iust.* And againe; *Blessed is that people that knoweth iubilation: that is, that hath experienced this extreame ioy and pleasure of eternall consolation.* Saint Paul had tasted it when he wrote these words, *amiddest all his labours for Christ; I am filled with consolation: I overflow or exceedingly abound in all ioy, amiddest our tribulation.* *2. Cor. 7.* What can be more effectuellie said or alleaged, to prooue the seruice of God pleasant then this? Surely (good Reader) if thou hadst tasted once, but one drop of this heauenlie ioy, thou wouldest

*Of difficultie.**The second part.*

dest giue the whole world-to haue another of the same, or at leastwise, not to leese that one againe.

*The way  
to come to  
spirituall  
cōsolation.  
Psalme. 69.  
Cant. 1.*

*Esay 66.*

*1. King. 5.*

*Iohn 8. 14.*

*15. 16.*

*1. Iohn 2.*

*Exod. 16.*

16 But thou wilt aske me: Why thou being a Christian as well as other, hast yet neuer tasted of this consolation? To which I answer, that (as it hath been shewed before) this is not meate for euery mouth; but *A chosen moisture laid aside for Gods inheritance onely. This is wine of Gods owne cellar, laid up for his spouse*: as the Canticle declareth: That is, for the deuout soule dedicated vnto Gods seruice. This is a reat of comfort only for the child to sucke, and fill himselfe withall, as the Prophet *Esay* testifieth. The soule that is drowned in sin and pleasures of the world, cannot be partaker of this benefit, neither the heart replenished with carnall cares and cogitations. For as Gods arke, and the Idoll Dagon could not stand together vpon one altar: so cannot Christ and the world stand together in one heart. God sent not the pleasant Manna vnto the people of Israel, as long as their flower and chibbals of Egypt lasted: so neither will hee send this heauenly consolation vnto thee, vntill thou haue rid thy selfe of the cogitations of vanitie. He is a wise Merchant, though

though a liberall: hee will not giue a taste of his treasure, where he knoweth there is no will to buy. Resolue thy selfe once indeed to serue God, and thou shalt then feele this ioy that I talke of, as many thousands before thee haue done, and neuer yet any man was herein deceiued. *Moses* first Exod. 2. ran out of Egypt, to the hils of Madian, before God appeared vnto him: and so must thy soule goe out of worldly vanitie, before she can looke for these consolations. But thou shalt no sooner offer thy selfe throughly to Gods seruice, then thou shalt find intertainment about thy expectation. For that his loue is more tender indeede vpon them that come newlie to his seruice, then vpon those which haue serued him of old, as he sheweth plainly by the parable of the prodigall sonne: Luke 15. whom he cherished with much more dalliance and good cheeres then hee did the elder brother, which had serued him of long time. And the causes hereof are two: the one for the ioy of the new gotten seruant, as is expressed Beginners chiefly cher shed with spirituall consolation. by S. *Luke* in the text: the other, lest he finding no consolation at y beginning, should turne backe to Egypt againe: as God by a figure in the children of Is-



## Of difficultie.

## The second part.

Exod. 13.

rael declareth manifestlie in these words: *When Pharao had let goe the people of Israel out of Egypt: God brought them not by the countrie of the Philistinas, which was the neereſt way, thinking with himſelfe that it might repens them if they ſhould ſee warres ſtraightway riſe againſt them, and ſo ſhould returne into Egypt againe.* Vpon which two cauſes thou maielt aſſure thy ſelfe of ſingular conſolations and comforts in the ſeruice of God (if thou wouldeſt reſolue thy ſelfe thereunto) as all other men haue found before thee: and by reaſon thereof haue proued the way not hard, as worldly men imagine it: but moſt eaſie, pleaſant and comfortable, as Chriſt hath promiſed.

Mat. 11.

3  
The quiet  
of conſci-  
ence.

1. Cor. 1.

Prou 15.

17 After this priuiledge of internall conſolation inſueth another, making the ſeruice of God pleaſant, which is the teſtimonie of a good conſcience, whereof Saint Paul made ſo great account, as he called it *His glorie*. And the holy Ghoſt ſaith of it further, by the mouth of the wiſe man; *Secura mens quaſi iuge conuiuium*: A ſecure mind, or a good conſcience is a perpetual feaſt. Of which we may inferre, that the ver-  
tuous man hauing alwaies this ſecure mind, and peace of conſcience, liueth alwaies in feſtiuall glorie, and glorious  
feasting

feasting. And how then, is this life  
 hard or vnpleasant, as you imagine? On  
 the contrarie side, the wicked man ha-  
 uing his conscience vexed with the  
 priuie of sinne, is alwaies tormented  
 within it selfe, as wee reade that *Cain*  
 was, hauing killed his brother *Abel*: Genes. 4.  
 and *Ananias*, for his wickednes done 1. Mac. 6.  
 to Ierusalem: and *Isaias*, for his trea- Matth. 27.  
 son against his Master: and Christ sig- Acts 1.  
 nifieth it generally of al naughtie men,  
 when he saith; that *They haue a worme*  
*which gnaweth their conscience within.*  
 The reason whereof the Scripture Mark 9.  
 openeth in another place, when it  
 saith; *All wickednesse is full of seare, gi-*  
*uing testimonie of damnation against it*  
*selfe: and therefore a troubled conscience al-*  
*way suspecteth cruell matters.* That is, sus-  
 pecteth cruell things to be imminent  
 ouer it selfe, as it maketh account to  
 haue deserued. But yet further, aboue  
 all other holy Iob most liuely setteth  
 forth this miserable state of wicked  
 men in these words; *A wicked man is* Sap. 7.  
*proued all the daies of his life, though he* Iob 15.  
*time be uncertaine how long he shall play*  
*the tyrant: the sound of terror is alwaies*  
*in his eares, and although it be in time of*  
*peace, yet he alway suspecteth some treason*  
*against him: hee beleueth not that hee can*  
*rise.*

*Of difficultie.**The second part.*

rise againe from darknes to light: expecting on euery side the sword to come upon him. When he sitteth downe to eate he remembreth that the day of darknes is readie at hand for him: tribulation terrifieth him, and anguish enuironeth him euen as a king is inuironed with souldiers when he goeth to warre.

*Hom. 8. ad  
Pop. Ansi-  
ochetum.*

18 Is not this a maruellous description of a wicked conscience uttered by the holy Ghost himselfe? What can be imagined more miserable then this man; which hath such a butcherie and slaughter house within his owne heart? What feares, what anguishes are here touched? *S Chrysostom* discourseth notable vpon this point. Such is the custome of sinners (saith he) that they suspect all things: doubt their owne shadowes; they are afeard at euery little noise: and they thinke euery man that commeth towards the, to come against them. If men talke together, they thinke they speake of their sins. Such a thing sin is, that it bewraieith it selfe; though no man accuse it; condemneth it selfe, though no man beare witness against it; it maketh alwaies the sinner fearefull, as iustice doth the contrarie. Heare how the Scripture doth describe the sinners feare, and the iust mans libertie; *The wicked man flieth though no man*

man pursue him (saith the Scripture.)

Why doth he flie if no man doe pursue him? For that he hath within his conscience an accuser pursuing him, whom alwaies he carrieth about him. And as he cannot flie from himselfe: so cannot he flie from his accuser within his conscience: but wheresoeuer he goeth he is pursued and whipped by the same, and his wound vncurable. But the iust man is nothing so: *The iust man* Prov. 28.  
(saith Salomon) *is as confident as a Lion.*  
Hitherto are the words of S. Gbryssome.

19 Whereby, as also by the Scriptures alledged, we take notice yet of another prerogative of vertuous life, which is hope or confidence, y greatest treasure, the richest iewell, that Christian men haue left them in this life. For by this we passe through all afflictions, all tribulations and aduersities, most ioyfully as S. Iames signifieth. By this wee say with S. Paul; *We doe glorie in our tribulations: Knowing that tribulation worketh patience, and patience prooffe, and prooffe hope, which confoundeth vs not.* This is our most strong and mightie comfort: this is our sure anchor in all tempestuous times, as S. Paul saith; *We haue a* Heb. 6.  
*most strong solace* (saith he) *by which we do flie vnto the hope reposed, so lay hands on the same:*

6  
The hope  
of vertuous  
men.

James 1.  
Rom. 5.

Of difficultie.

The second part.

Ephes. 6.

1. Thes. 2.

Psalms. 53.

Iob 13.

Psalms. 1.

Prou. 10.

Prou. 11.

same: which hope we hold as a sure and firme anchor of our soules. That is that noble *Galea salutis*, the head-peace of saluatiō, as the same Apostle calleth it, which beareth off all the blowes that this world can lay vpon vs. And finally, this is the only rest set vp in the hart of a vertuous man: that come life, come death, come health, come sicknes, come wealth, come pouertie, come prosperitie, come aduersitie, come neuer so tempestuous stormes of persecution, he sitteth down quietly, and saith calmly with the Prophet: *My trust is in God, and therefore I feare not what flesh can doe vnto me.* Nay further with holy *Iob* admidst all his miseries he saith: *Si occideris me, in ipso sperabo:* If God should kill mee: yet would I trust in him. And this is (as the Scripture said before) to bee as confident as a Lion, whose propertie is to shew most courage, when he is in greatest perill, and neerest his death.

20 But now as the holy Ghost saith, *Non sic impij, non sic.* The wicked cannot say this: they haue no part in this confidence, no interest in this consolation: *Quia spes impiorum peribit,* saith the scripture: The hope of wicked men is vaine and shall perish. And againe: *Præsolatio impiorum furor:* The expectation of wicked

ked me  
impioru  
wicked  
cōfort  
hereof  
deede  
words  
hope  
work  
frien  
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phet  
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ked men is furie. And yet further : *Spes*  
*impiorum abominatio anime*: The hope of Iob 13.  
 wicked men is abomination, and not a  
 cōfort vnto their soule. And the reason  
 hereof is double. First, for that in very  
 deede (though they say the contrary in  
 words) wicked men doe not put their  
 hope and confidence in God; but in the  
 world & in their riches: in their strēth,  
 friends and authoritie: & finally, in the  
*deceiuing arme of man*. Euen as the Pro- Ierem. 17.  
 phet expresseth in their person, whē he  
 saith: *we haue put a lie for our hope*. That is Esay 28.  
 we haue put our hope in things transi-  
 tory, which haue deceiued vs. And this  
 is yet more expressed by the Scripture,  
 saying: *The hope of wicked men is as chaffe,* Sap. 3.  
*which the wind bloweth away, & as a bubble*  
*of water which a storme disperseth: and as a*  
*smoke which the wind bloweth abroad: and*  
*as the remembrance of a ghest that staieth*  
*but one day in his Inne*. By al which meta-  
 phors, the holie Ghost expresseth vnto  
 vs both the vanitie of the things, wher-  
 in indeed the wicked do put their trust,  
 and how the same faileth them after a  
 little time, vpon euery smal occasion of  
 aduersitie that falleth out.

21 This is that also which God mea- Esay 30.  
 neth, whē he so stormeth & thundereth and 36.  
 against those which go into Egypt for  
 help,

## Of difficultie.

## The second part.

Ier. 17. 48.

Proh. 10.

Iob 8.

help, and do put the confidence in the strength of *Pharao*, accursing them for the same: & promising that it shal turne to their own confusiō: which is properly to be vnderstood of all those, which put their chiefe confidence in worldly helpes: as all wicked men do, whatsoever they dissemble in words to the cōtrarie. For which cause also of dissimulation, they are called hypocrites by *Iob*: For whereas the wise mā saith; *The hope of wicked men shal perish*: *Iob* saith; *The hope of hypocrites shall perish*. Calling wicked men hypocrites, for that they say, they put their hope in God, whereas indeed they put it in the world. Which thing beside the Scripture is euident also by experience. For with whō doth the wicked man consult in his affaires, and doubts? with God principally or with the world? Whom doth he seeke to in his affliction? Whom doth he call vpon in his sicknes? From whom hopeth hee comfort in his aduersitie? To whom yeeldeth hee thanks in his prosperitie? When a worldly man taketh in hand any worke of importance, doth hee first consult with God about y euent thereof? Doth he fall downe on his knees, and aske his aide? Doth he referre it wholly and principally to his honor? If he

he do not: how can he hope for aide therein at his hands? How can he re-  
 paire to him for assistance, in the dan-  
 gers and lets that fall out about the  
 same? How can hee haue any confi-  
 dence in him, which hath no part at  
 all in that worke? It is hypocrisie then  
 (as Iob truly saith) for this man to af-  
 firme, that his confidence is in God:  
 whereas indeed, it is in the world: it is  
 in Pharaon: it is in Egypt: it is in the  
 arme of man: it is in a lie. He buildeth  
 not his house with the wise man vpon  
 the rock: but with the foole vpon the  
 sands: and therefore (as Christ well  
 assureth him:) *When the raine shall come, Math. 7. ]*  
*and the floods descend, and winds blow, and*  
*all togesher shal rush vpon the house (which*  
*shall be at the houre of death) then*  
*shall this house fall, and the fall of it shall be*  
*great.* Great for the change that he shall  
 see: great, for the great horror which  
 he shall conceiue: great, for the great  
 miserie which he shall suffer: great,  
 for the vnspeakeable ioyes of heauen  
 lost: great, for the eternall paines of  
 hell fallen into: great euery way assure  
 thy selfe (deere brother) or else the  
 mouth of God would neuer haue vsed  
 this word great: and this is sufficient  
 for the first reason, why the hope of  
 wicked



Of difficultie.

The second part.

wicked men is vaine : for that indeede they put it not in God, but in y world.

*Wicked  
men cānot  
hope in  
God.*

James 2.  
Matth. 7.  
1. Cor. 13.  
and 15.  
Rom. 1.  
Galat. 3.  
Ephes. 2.

1. Iohn 3.

22 The second reason is, for that albeit they should put their hope in God (yet liuing wickedly) it is vaine, and rather to bee called presumption then hope. For vnderstanding whereof, it is to be noted; that as there are two kinds of faith recounted in Scripture (the one a dead faith, without good works, that is, which beleeueth all you say of Christ, but yet obserueth not his commandement; the other a liuely, a iustifying faith, which beleeueth not only, but also worketh by charitie, as *S. Pauls* words are: ) so are there two hopes following these two faiths: the one, of the good proceeding of a good conscience, whereof I haue spoken before; the other, of the wicked, resting in a guiltie conscience, which is indeed no true hope, but rather presumption. This Saint *Iohn* proueth plainly, when he saith, *Brethren, if our hearts reprobend vs not, then haue wee confidence with God.* That is, if our heart be not guiltie of wicked life. And the words immediatly following do more expresse the same, which are these; *Whensoeuer we aske we shall receiue of him, for that wee keepe his commandements, and doe those things which*  
are

are ple  
meth S  
of God  
pure h  
words  
word  
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are pleasing in his sights. The same confirmeth S. Paul when he saith, that *The end of Gods commandments is charitie from a pure heart and a good conscience.* Which words, S. *Austen* expounding in diuers words, & in diuers places of his works, proueth at large, that without a good conscience, there is no true hope that can be conceiued. Saint Paul (saith he) addeth (from a good conscience) because of hope: for he which hath the scruple of an euill conscience, despaireth to attaine that which he beleeueth. And againe; Euery mans hope is in his owne conscience, according as he feeleth himself to loue God. And againe, in another booke; The Apostle S. *Austen* putteth a good conscience for hope, in *Prasas.* for he only hopeth which hath a good *Psalm. 31.* conscience: and hee whom the guilt of an euill conscience doth prick retireth back from hope, and hopeth nothing but his owne damnation. I might heere repeat a great many more priuiledges and prerogatiues of a vertuous life, which make the same easie, pleasant, and comfortable, but that this Chapter groweth to be long: and therefore, I will only touch (as it were in passing by) two or three of the other points of the most principall: which notwithstanding

1. Tim. 1.

S. *Austen*,  
lib. de doct.  
Christ. cap.  
17.

*Libertie of  
the soule.  
Iob 8.  
2. Cor. 3.*

*An exam-  
ple to ex-  
presse the  
bondage of  
wicked  
mē to their  
sensualitie.*

notwithstanding would require large discourses to declare the same according to their dignities. And the first is the inestimable priuiledge of libertie and freedome, which the vertuous doe enioy about the wicked, according as Christ promiseth in these words, *If you abide in my commandements, you shall be my schollers indeed, and you shall know the truth, and the truth shall set you free.* Which words S. Paul as it were expounding, saith, *Where the spirit of the Lord is, there is freedome.* And this freedome is meant, from the tyrannie and thraldome of our corrupt sensualitie and concupiscence, whereunto the wicked are so in thraldome as there was neuer bondman so in thraldome to a most cruell and mercilesse tyrant. This in part may be conceiued by this one example. If a man had married a rich, a beautifull, and noble gentlewoman, adorned with all gifts and graces, which may be deuised to be in a woman: and yet notwithstanding should be so sorted and intangled with the loue of some foule and dishonest begger, or seruile maid of his house, as for her sake to abandon the companie and friendship of the said wife: to spend the time in dalliance and seruice of his base woman: to run,

to goe, to stand at her appointment; to put all his liuing and reuenues into her hands, for her to consume and spoile at her pleasure: to denie her nothing, but to wait and serue her at her beck: yea, and to compell his said wife to doe the same: would you not thinke this mans life miserable and most seruile? And yet surely, the seruitude whereof we talke, is far greater, and more intolerable then this. For no woman or other creature in the world, is, or can be of that beautie or nobilitie, as the grace of Gods spirit is, to whom man by his creation was espoused; which notwithstanding wee see abandoned, contemned, and reiected by him, for the loue of sensualitie her enemy, and a most deformed creature in respect of reason: in whose loue notwithstanding, or rather seruitude, wee see wicked men so drowned, as they serue her day and night with all pains, perils, and expenses, and doe constrain also the good motions of Gods spirit to giue place at euery beck and commandement of this new mistresse. For wherefore do they labour? Wherefore do they watch? Wherefore doe they heape riches together? but only to serue their sensualitie, and her desires:

*Of difficultie.**The second part.*

*The wise-  
rie of a  
man ruled  
by sensu-  
alitie.*

1. King. 11.  
Iudg. 14.  
3. King. 11.

fires : Wherefore doe they beate their  
braines ? but only to satisfie this cruell  
tyrant and her passions.

23 And if you will see indeede how  
cruell and pitifull this seruitude is,  
consider but some particular exam-  
ples thereof. Take a man whom shee  
ouerruleth in any passion : as for ex-  
ample, in the lust of the flesh : and  
what paines taketh hee for her ? How  
doth he labour ? How doth he sweate  
in this seruitude ? How mightie and  
strong doth he feelee her tyrannie ? Re-  
member the strength of *Sampson*, the  
wisdom of *Salomon*, the sanctitie of *Da-  
uid* ouerthrowne by this tyrannie. *Ju-  
piter*, *Mars*, and *Hercules*, who for their  
valiant actes otherwise were accoun-  
ted gods of the Painims, were they  
not ouercome and made slaues by the  
inchauntment of this tyrant ? And if  
you will yet further see of what strenght  
shee is, and how cruellie shee execu-  
teth the same vpon those that Christ  
hath not deliuered from her bon-  
dage : consider (for examples sake in  
this kinde) the pitifull case of some  
disloyall wife, who, though shee know  
that by committing adulterie, shee run-  
neth into a thousand dangers and in-  
conueniences (as the losse of Gods fa-

uour,

uour, the hatred of her husband, the danger of punishment, the offence of her friends, the utter dishonor of her person (if it bee knowne) and finallie the ruine and peril of bodie and soule) yet to satisfie this tyrant, shee will venter to commit this sinne, notwithstanding any dangers or perils whatsoever.

24 Neither is it onely in this one point of carnall lust, but in all other, wherein a man is in seruitude to this tyrant, and her passions. Looke vpon an ambitious or vaine-glorious man, see how hee serueth this mistresse: with what care and diligence he attendeth her commandement, that is, to follow after a little wind of mens moutes: to pursue a little feather flying before him in the ayre: you shall see that hee omitteth no one thing, no one time, no one circumstance for gaining thereof. He riseth betime, goeth late to bed: trotteeth by day, studieth by night: heere hee flattereth, there hee dissembleth: heere hee stoopeth, there hee looketh big: heere he maketh friends, there he preuenteth enemies. And to this only end he referreth all his actions, and applieth all his other matters: as his order of life, his companie keeping,

An ambitious man.

ping, his suites of apparel, his house, his table, his horses, his seruants, his talke, his behauiour, his iests, his lookes, and his very going in the streete.

*A conuersion  
man.*

15 In likewise he that serueth his Ladie in passion of couetousnes: what a miserable slauerie doth he abide? His heart being so walled in prison with money, as he must only thinke thereof, talke thereof, dreame thereof, and imagine only new waies to get the same, and nothing else. If you should see a Christian man in slauerie vnder the great Turke, tied in a gallee by the leg with chaines there to serue by rowing for euer; you could not but take compassion of his case. And what then shall we do to the miserie of this man, who standeth in captiuitie to a more base creature then a Turke, or any other reasonable creature, that is, to a peece of mettall, in whose prison hee lieth bound, not only by the feete, in such sort as hee may not goe any where against the commoditie and commandement of the same; but also by the hands, by the mouth, by the eies, by the eares, and by the heart, so as he may neither doe, speake, see, heare, or thinke any thing, but the seruice of the same: Was there euer seruitude so

great

great as this? Doth not Christ say truly now, *Qui facis peccatum, servus es peccati*: He that doth sinne, is a slave vnto sinne? Doth not S. Peter say well, *quis superatus est, huius est servus est*: A man is a slave to that whereof hee is conquered.

John 8.

Rom. 6.

2. Pet. 2.

26 From this slaverie then are the vertuous delivered, by the power of Christ, and his assistance: in so much, as they rule over their passions in sensuality, and are not ruled thereby. This God promised by the Prophet *Ezechiel*, saying: *And they shall know that I am their Lord, when I shall breake the chains of their yoke, and shall deliver them from the power of those that overruled them before*. And this benefit holy *David* acknowledged in himselfe, when he used these most effectuous words to God: *O Lord, I am thy servant: I am thy servant, and the child of thy handmaid: thou hast broken my bands, and I will sacrifice to thee the sacrifice of praise*. This benefit also acknowledgeth S. *Paul*, when he saith, that *Our old man was crucified, so that the end of the bodie of sin might be destroyed, and we be no more in servitude to sin*: Understanding by the old man, and the bodie of sinne, our concupiscence, mortified by the grace of Christ in the children of God.

Ezec. 34.

Psalm 90.

Rom. 6.



Of difficultie.

The second part.

Peace of  
minde.

- 27 After this priuiledge of freedom followeth another of no lesse importance then this, and that is, a certaine heauenlie peace, and tranquillitie of minde, according to the saying of the
- Psalms. 75. Prophet; *Factus est in pace locus eius*: His place is made in peace. And in another place; *Pax multa diligentibus legem tuam*: There is great peace to them that loue thy lawe. And on the contrarie side the Prophet *Esay* repeareth this sentence often from God;
- Esay 48. 57. *Non est pax impijs dicit Dominus*: The Lord saith, There is no peace vnto the wicked. And another Prophet saith of the same men; *Contrition and infelicitie is in their vvaies, and they haue not knowne the vway of peace*. The reason of this difference hath been declared before in that, which I haue noted of the diuersitie of good and euill men touching their passions. For the vertuous, hauing now (by the aide of Christ his grace) subdued the greatest force of their said passions, do passe on their life most sweetly and calmelie, vnder the guide of his spirit, without any perturbations that much trouble them, in the greatest occurrents of this life. But the wicked men, not hauing mortified the said passions,

Rom. 11.

are

are tossed and troubled with the same,  
as with vehement & contrarie winds.

And therefore their state and condition is compared by *Esay* to a tempestuous sea, that neuer is quiet, and by

*Esay 57.*

*S Iames*, to a city or country, where the inhabitants are at war and sedition among themselves. And the causes

*Iames 3.*

hereof are two: first, for that the passions of concupiscence being many, and almost infinite in number, doe lust

*Two causes  
of disqui-  
etnes in  
wicked mē.*

after infinite things, and are neuer satisfied, but are like those bloodsuckers, which the Wiseman speaketh of, that

*Prou. 30.*

crie alwaies; Giue, giue, and neuer ho.

As for example: When is the ambitious

man satisfied with honour? Or the in-

continent man with carnalitie? Or the

couetous man with money? Neuer

truly: and therefore, as that mother

cannot but be greatly afflicted, which

should haue many children crying at

once for meate, she hauing no bread

at all to breake vnto them: so the

wicked man, beeing greedilie called

vpon, by almost infinite passions, to

yeeld them their desires, must needs

bee vexed, and pitifullie tormented,

especiallie, being not able to satisfie

any one of their smallest demands.

28 Another cause of vexation is, for

M 2

that

*Of difficultie.**The second part.**Peace of  
minde.*

- 27 After this priuiledge of freedome followeth another of no lesse importance then this, and that is, a certaine heauenlie peace, and tranquillitie of minde, according to the saying of the
- Psal. 75. *Prophet; Factus est in pace locus eius:* His place is made in peace. And in another place; *Pax multa diligentibus legem tuam:* There is great peace to them that loue thy lawe. And on the contrarie side the Prophet *Esay* repeareth this sentence often from God;
- Esay 48. 57. *Non est pax impijs dicit Dominus:* The Lord saith, There is no peace vnto the wicked. And another Prophet saith of the same men; *Contrition and infelicitie is in their vvaies, and they haue not knowne the vway of peace.* The reason of this difference hath been declared before in that, which I haue noted of the diuersitie of good and euill men touching their passions. For the vertuous, hauing now (by the aide of Christ his grace) subdued the greatest force of their said passions, do passe on their life most sweetly and calmelie, vnder the guide of his spirit, without any perturbations that much trouble them, in the greatest occurents of this life. But the wicked men, not hauing mortified the said passions,

Rom. II.

are

are tossed and troubled with the same,  
as with vehement & contrarie winds.

And therefore their state and condition is compared by *Esay* to a tempestuous sea, that neuer is quiet, and by

*Esay 57.*

*S James*, to a city or country, where the inhabitants are at war and sedition among themselues. And the causes

*James 3.*

hereof are two: first, for that the passions of concupiscence being many, and almost infinite in number, doe lust

*Two causes  
of disqui-  
etnes in  
wicked mē.*

after infinite things, and are neuer satisfied, but are like those bloodsuckers, which the Wiseman speaketh of, that

*Prou. 30.*

crie alwaies; Giue, giue, and neuer ho.

As for example: When is the ambitious man satisfied with honour? Or the incontinent man with carnalitie? Or the

couetous man with money? Neuer truly: and therefore, as that mother cannot but be greatly afflicted, which

should haue many children crying at once for meate, she hauing no bread at all to breake vnto them: so the

wicked man, beeing greedilie called vpon, by almost infinite passions, to yeeld them their desires, must needs

bee vexed, and pitifullie tormented, especiallie, being not able to satisfie any one of their smallest demands.

28 Another cause of vexation is, for  
M 2 that

● of difficultie.

The second part.

Gen. 11.

Pſalm. 54.

Philp 4.  
Iohn 14. 17.  
Matth. 10.

that theſe paſſions of diſordinate concupiſcence, bee oftentimes one contrarie to the other, and doe demand contrarie things, repreſenting moſt liuely the confuſion of Babel, where one tongue ſpoke againſt another, and that in diuers and contrarie languages. So we ſee oftentimes, that the deſire of honour ſaith; Spend beere: but the paſſion of auarice ſaith; Hold thy hands. Lecherie ſaith; Venture here: but pride ſaith; No, it may turne to thy diſhonour. Anger ſaith; Reuenge thy ſelfe heere: but ambition ſaith; It is better to diſſemble. And finally, heere is fulfilled that which the Prophet ſaith; *Vidi iniquitatem & contradictionem in ciuitate*: I haue ſene iniquitie, and contradiction in the ſelfeſame citie. Iniquitie, for that all the demands of theſe paſſions are moſt vniuſt, in that they are againſt the word of God. Contradiction, for that one crieth againſt the other in their demands. From all which miſeries God hath deliuered the iuſt by giuing them his peace, *which poſſeſſeth all vnderſtanding*, as the Apoſtle ſaith; and which the world can neuer giue nor taſte of, as Chriſt himſelfe affirmeth.

29 And theſe many cauſes may bee alleaged

alleged now (besides many others, which I passe ouer) to iustifie Christs words, that this yoke is sweet and easie: to wit, the assistance of grace; the loue of God; the light of vnderstanding from the holie Ghost; the inter-nall consolation of the minde; the quiet of conscience; the confidence thereof proceeding; the libertie of soule and bodie; with the sweete rest of our spirits, both towards God, towards our neighbor, and towards our selues. By all which meanes, helps, pri- uiledges, and singular benefites, the vertuous are assisted about the wic- ked, as hath bin shewed: and their way made easie, light, and pleasant. To which also we may adde as the last, but not the least comfort, the expectation of reward: that is, of eternall glorie and felicitie to the vertuous: and e- uerlasting damnation vnto the wicked. Oh how great a matter is this, to com- fort the one, if their life were painfull in godlinesse: and to afflict the other, amidst all their great pleasure of sinne! The labourer, when hee thinketh on his good pay at night, is encouraged to goe thorough, though it bee pain- full to him. Two that should passe to- gether towards their countrie, the one

*Expectati-  
on of re-  
ward.*

*An exam-  
ple.*

Genes. 40.  
41. 43.

to receiue honour for the good seruice done abroad; the other as prisoner to be arraigned of treasons, committed in forraine dominions against his Soueraigne, could not be like merrie in their Inne vpon the way, as it seemeth to mee: and though hee that stood in danger should sing, or make shew of courage and innocencie, and set a good face vpon the matter: yet the other might well thinke, that his heart had many a cold pull within him: as no doubt but all wicked men haue, when they thinke with themselves of the life to come. If *Ioseph* and *Pharaos* baker had knowne both their distinct lots in prison (to wit, that on such a day the one should bee called foorth to be made Lord of Ægypt, and the other to bee hanged on a paire of gallowes) they could hardlie haue been equallie merrie, whiles they liued together in time of their imprisonment. The like may bee said, and much more truly, of vertuous and wicked men in this world. For when the one doth but thinke vpon the day of death (which is to be the day of their deliuerance from this prison) their hearts cannot but leape for very ioy, considering what is to insue vnto them  
after.

after. But the other are afflicted, and fall into melancholie, as often as mention or remembrance of death is offered: for that they are sure that it bringeth with it their bane, according as the Scripture saith; *The wicked man being dead, shall remaineth no more hope vnto him.*

30 Well then (deere brother) if all these things bee so, what should stay thee now at length to make this resolution, which I exhort thee vnto? Wilt thou yet say (notwithstanding all this) that the matter is hard, and the way vnpleasante? Or wilt thou belecue others that tell thee so, though they know lesse of the matter, then thy selfe? Belecue rather the word and promise of Christ, which assureth thee the contrarie: belecue the reasons before alleaged, which do proue it euidently: belecue the testimonie of them which haue experienced it in themselves (as of King *David*, Saint *Paul*, and S. *Iohn* the Euangelist, whose testimonies I haue alleaged before of their owne prooffe) belecue many hundreds, which by the grace of God are conuerted daily in Christendome from vicious life, to the true seruice of God: all which do protest themselves to haue

Pro. 12.

Matthew.



of difficultie.

The second part.

found more then I haue said or can say in this matter.

31 And for that thou maist replie here, and say, that such men are not where thou art, to giue this testimonie of their experience: I can, and doe assure thee vpon my conscience before God, that I haue talked with no small number of such my selfe, to my singular comfort, in beholding the strong hand and exceeding bountifullnes of Gods sweetnesse towards them in this case. O (deere brother) no tongue can expresse, what I haue seene herein: and yet saw I not the least part of that which they felt. But yet this may I say: that those which are knowne to be skilfull, and to deale so sincerelie withall, that others disburden their consciences vnto them for their comfort or counsell, as some part of those whereof the Prophet saith, that *They worke in multitude of waters, and doe see the maruel of God in the depth*: In the depth (I say) of mens consciences vttered with infinit multitudes of teares, when God toucheth the same with his holie grace. Beleeue me (good Reader) for I speake in truth before our Lord Iesus, I haue seene so great and exceeding consolation, in diuers great sinners

B  
\* The soule-  
lier that the  
Gospel is a-  
ny where  
receiued,  
the more  
examples of  
soule couer-  
sion are  
there to be  
found: and  
yet on the  
other side, it  
is not to be  
denied, but  
that a kind  
of remorse  
and sorrow-  
ing, especi-  
ally for the  
externall or  
grosser of-  
fences, is oft  
to be found:  
not only a-  
mong cou-  
terfet Chri-  
stian, but a-  
mong the  
heathen  
also.

Psalm. 106.

ners after their cōuersion, as no heart can almost conceiue, and the heartes which receiued them, were hardly able to containe the same: so abundantly filled downe the heauenly dew from the most liberall and bountifull hand of God. And that this may not seeme strange vnto thee, thou must know, that it is recorded of one holy man called *Effrem*, that he had so marvellous great consolations after his cōuersion, as he was often constrained to cry out to God; O Lord, retire thy hand from me a little, for that my hart is not able to receiue so extreame ioy. And the like is written of *S. Bernard*: *Gost. in* who for a certaine time after his cōuersion from the world, remained as it were deprived of his senses by the excessiue consolations hee had from God. *Vita Berro.*

32 But yet if all this cannot mooue thee, but thou wilt still remaine in thy distrust, heare the testimonie of one, whom I am sure thou wilt not discredit, especially speaking of his owne experience in himselfe. And this is the holy Martyr and Doctor *Saint Cyprian*, *Lib. ep. 1.* who writing of the very same matter to a secret friend of his, called *Donatus*, confesseth that hee was before his

*Of difficultie:**The second part.*

conuersion of the same opinion that thou art of: to wit, that it was impossible for him to change his manners, and to find such comfort in a vertuous life as after he did: being accustomed before to all kind of loose behauour. Therefore he beginneth his naration, to his friend in this sort; *Accipe quod sentitur antequam discitur*: Take that which is felt, before it be learned: and so followeth on with a large discourse, shewing that he proued now by experience which he could neuer beleue before his conuersion, though God had promised the same. The like writeth S. *Austen* of himselfe in his books of Confession: shewing that his passions would needs perswade him before his conuersion, that hee should neuer bee able to abide the austeritie of a vertuous life, especially touching the sinnes of the flesh, (wherein hee had liued wantonlie, vntill that time) it seemed impossible that hee could euer abandon the same, and liue chastly: which notwithstanding hee felt easie, pleasant, and without difficultie afterward. For which he breaketh into these words; My God, let mee remember and confesse thy mercies towards me: let my very bones reioyce and

*Lib. 6. con.  
fess. cap. 12*

*Lib 8. conf.  
Psalm. 34.*

and say vnto thee: O Lord, who is like vnto thee? Thou hast broken my chaines, and I wil sacrifice vnto thee a sacrifice of thanksgiving. These chaines were the chaines of concupiscence, whereby hee stood bounden in captiuitie before his conuersion, as hee there confesseth: but presently thereupon he was deliuered from the same by the helpe of Gods most holie grace.

33 My counsell should be therefore (gentle Reader) that seeing thou hast so many testimonies, examples, reasons, and promises of this matter, thou shouldest at least prooue once by thy owne experience, whether this thing be true or no: especially seeing it is a matter of so great importance, and so worthie thy triall: that is, concerning so neere thine eternall saluation as it doth. If a meane fellow should come vnto thee, and offer for hazarding of one crowne of gold, to make thee a thousand by Alchymie: though thou shouldest suspect him for a cosoner, yet the hope of gaine being so great, and the aduenture of so small losse, thou wouldest goe nigh for once to prooue the matter. And how much more shouldest thou doe it in this case, where by prooue thou canst leese nothing: and if

*Of difficultie.**The second part.*

if thou speede well, thou maist gaine as much as the euerlasting ioy of heauen is worth.

34 But yet here by the way, I may not let passe to admonish thee of one thing, which the ancient Fathers and Saints of God that haue passed ouer this riuer before thee (I meane the riuer diuiding betweene Gods seruice and the world) do affirme of their owne experience: and that is, that as soone as thou takest this worke or resolution in hand, thou must expect assaults, combats, and open warre within thy selfe, as Saint Cyprian, Saint Augustine, Saint Gregorie, and Saint Bernard doe affirme, and vpon their owne prooffe. This doe Cyril and Origen shew in diuers places at large. This doth Saint Hilarie proue by reasons and examples. This doth the Wiseman forwarne thee of, willing thee; *When thou art to come to the seruice of God, to prepare thy mind vnto temptation.* And the reason of this is, for that the diuell possessing quietlie thy soule before, lay still, and sought onely meanes to content the same, by putting in new and new delights and pleasures of the flesh. But when hee seeth thou offerest to goe from him, he beginneth straight to rage, and to

*Resistance  
at the be-  
ginning.  
Cyp. lib. I.  
cap. I.  
Aug. lib. I.  
doct. ca. 23.  
Greg. lib.  
Mor. 4.  
c. 24. lib.  
30. c. 18.  
Bern. in  
Psalm. 90.  
Cyril lib.  
de ora.  
Orig. hom.  
30. in Ex-  
od. & Le-  
uit. & I I.  
Iosue.  
Hilar. in  
Psalm. 113.  
Eccles. 2.  
Marke 9.*

mooue

mooue sedition within thee, and to  
 tosse vp and downe both heauen and  
 earth, before hee will leese his king-  
 dome in thy soule. This is euident by  
 the example of him, whom Christ com-  
 ming downe from the hill after his  
 transfiguration, deliuered from a deafe  
 and dumbe spirit. For albeit the diuell  
 would seeme neither to heare nor  
 speake, while hee possessed that bodie  
 quietly: yet when Christ commanded  
 him to goe out, he both heard & cried  
 out, and did so teare and rent that  
 poore bodie before hee departed, as  
 all the standers by thought him in-  
 deede to bee dead. This also in figure  
 was shewed by the storie of *Laban*,  
 who \* neuer persecuted his sonne in  
 law *Iacob*, vntill he would depart from  
 him. And yet more was this expressed  
 in the doings of *Pharao*, who after once  
 he perceiued that the people of *Israel*  
 meant to depart from his kingdome,  
 neuer ceased grieuously to afflict the,  
 (as *Moses* testifieth) vntill God vtterly  
 deliuered the out of his hands, with the  
 ruine & destruction of all *Egypt* their  
 enemies. Which euent y<sup>e</sup> holy Doctors  
 & Saints of the Church, haue expound-  
 ed to be a plain figure of the deliuerie  
 of soules fro<sup>m</sup> the tyrannie of the Diuell.

Marke 9.

Genes. 31.

B.

\* He was  
 very grie-  
 uous vnto  
 him before,  
 but he did  
 not follow  
 after him in  
 hostile mā-  
 ner till he  
 departed  
 from him.  
 Exod. 5.

The con-  
uersion of  
S. Austen.

B.

\* Yet some  
points of  
the story at  
large, are  
such, as that  
a man may  
aswel doubt  
the rea-  
dines of Sa-  
tā to illude  
& deceiue,  
as behold  
to our com-  
fort the  
goodnes of  
God in his  
conuerfi-  
on.

Lib. 8. con-  
fess. cap. 1.  
& 2.

35 And now if thou wouldest haue  
a liuely example of all this that I haue  
said before, I could alledge thee many;  
but for breuitie sake, one only of Saint  
*Austens* conuersion shall suffice, testifi-  
ed by himselfe in his bookes of confes-  
sion. It is a maruellous example, and  
containeth many \* notable and com-  
fortable points. And surely whosoever  
shal but reade the whole at large, espe-  
ciallie in his sixt, seuenth, and eighth  
bookes of his confessions, shall greatly  
be moued and instructed thereby. And  
I beseech the Reader that vnderstan-  
deth the Latine tongue, to view ouer  
at least but certaine chapters of the  
eight booke, where this Saints small  
conuersion (after infinite combats) is  
recounted. It were too long to repeate  
heere, though indeede it be such mat-  
ter as no man neede to be wearie to  
heare it. There hee sheweth how hee  
was tossed and troubled in this conflict  
betweene the flesh and the spirit, be-  
tweene God drawing on the one side,  
and the world, the flesh, and the Diuell  
holding backe on the other part. He  
wēt to *Simplicianus* a learned old man,  
and deuout Christian: he went to S.  
*Ambrose* Bishop of Millan: and after  
his conference with them, he was more  
troubled

troub  
with  
*Alip*  
Till a  
and c  
occa  
tuou  
tle b  
a sol  
(he r  
selfe  
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selfe  
bat  
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c

troubled then before. Hee consulted with his companions, *Nebrius*, and *Alipius*: but all would not ease him.

Till at the length a Christian courtier and captaine, named *Pontition*, had by occasion told him & *Alipius* of the vertuous life that *S. Anthony* led, who a little before had professed a priuate and a solitarie life in *Egypt*: as also others

(he then heard) did euen in *Millan* it selfe, where then he was. Which when he had heard, then withdrawing himselfe aside, he had a most terrible combat with himselfe. Wherefore hee

writeth thus: What did I not say against my selfe in this conflict; How did

a I beate and whip mine owne soule, to make her follow thee (O Lord?) But

she hold backe, she refused and excused herselfe: and when all her arguments

were conuicted, shee remained trembling and fearing as death to bee

restrained from her loose custome of sin whereby she consumed her selfe euen

vnto death. After this hee went into a garden with *Alipius* his companion:

and there cried out vnto him: b *Quid hoc est? quid patimur? Surgunt indocti,*

*& calum rapiunt; & nos cum doctrinis nostris, sine corde, ecce ubi volutamur in*

*carne & sanguine.* What is this (*Alipius*)

B  
\* This kind of monasticall or priuate life was very ancient and such as the time & estate of the Church required then: but that which after in place thereof sprang vnto among vs, was of later time, & being at the first far vnlike to the other, the longer it stood did notwithstanding still degenerate more and more, till at the length it grew intolerable.  
a Cap. 7.  
b Cap. 1.



Of difficultie.

The second part

Marke this  
gentle  
Reader.

Cap. 10.

*pious*) what suffer wee vnder the tyrannie of sin? Vnlearned men (such as *Anthony* and others: for hee was altogether vnlearned) doe take heauen by violence: and we with all our learning, without hearts, behold how wee lie groueling in flesh and blood. And he goeth forward in that place shewing the wondersfull and almost incredible tribulations that hee had in this fight that day. After this he went forth into an orchard: and there he had yet a greater conflict. For there all his pleasures past represented themselves before his eies, saying, *Demittes ne nos, & à momento isto non erimus tecum ultra in aeternum, &c.* What wilt thou depart from vs? And shall we be with thee no more for euer, after this moment? shall it not be lawfull for thee to doe this or that no more hereafter? And then (saith *S. Austen*) O Lord, turne from the mind of thy seruant, to thinke of that, which they obiected to my soule: what filth, what shameful pleasures did they lay before mine eies? at length he saith, that after long and tedious combats, a maruelous tempest of weeping came vpon him: and being not able to resist, he ran away from *Alipius*, and cast himselfe on the ground vnder a figtree,

figtree, and gaue full scope vnto his eies, which brought forth presently whole floods of teares. Which after they were a little past ouer, he began to speake to God in this sort; *Et tu Domine, vsque. Lib. I. c. 12.*  
*quo? quàm diu, quàm diu? cras & cras? quare non modò? quare non hac hora finire est impudens mea?* O Lord, how long wilt thou suffer me thus? How long, how long shall I say, to morrow, to morrow? Why should I not doe it now? Why should there not be an end of my filthy life, euen at this houre? And after this followeth his finall & miraculous conuersion, together with the conuersion of *Alipius* his companion, which because it is set downe briefly by himselfe, I will recite his owne words, which are as followeth immediatelie vpon those which went before.

38 I did talke this to God, and did *S. Austens*  
 weepe most bitterly, with a deepe con- *small con-*  
 trition of my heart: and behold I heard *uersion, by*  
 a voice, as if it had been of a boy or *a voice frō*  
 maid singing from some house by, and *heauen.*  
 often repeating: Take vp and reade, take vp and reade. And straightway I changed my countenance, and began to thinke most earnestly with my selfe, whether children were wont to sing any such thing, in any kind of game  
 that

## Of difficultie.

## The second part.

*S. Antho-  
nies con-  
uersion.*

*Athanasius in vita  
Antonij.*

Matth. 19.

B

\* In such things as are peculiar or proper to some as this was, there can be no generall rule drawne vnto others that can stand by vndoubted warrant, without

some speciall vnto mine eies : and therein were all calling besides, and so may it well be doubted whether S. Anthonie had on that place sufficient ground-worke of those his doings, vnlesse he had some speciall motion besides. It was otherwise with S. Augustine, whose conuersion was not, but to such things as wee are all bounden vnto, and vpon such a place as speaketh to all.

that they vsed : but I neuer remember, that I had heard any such thing before. Wherefore repressing the force of my teares, I rose, interpreting no other thing, but that this voice came from heauen, to bid me open the book that I had with me (which was S. Pauls Epistles) and to reade the first chapter that I should find. For I had heard afore of S. Anthonie, how he was admonished to his conuersion, by hearing a sentence of the Gospell, which was read, when he by occasion came into the Church: and the sentence was, *Go, and sell all thou hast, and giue to the poore, and thou shalt haue a treasure in heauen: and come and follow mee.* Which saying Saint Anthonie taking as spoken to him in particular, was presently conuerted to \* thee (O Lord.) Wherefore I went in haste to the place where *Alipius* sate, for that I had left my book there when I departed : I snatched it vp, and opened it, and read in silence the first Chapter that offered it selfe

these

these words : <sup>2</sup> Not in banquetting, or in a Rom. 13.  
 drunkenesse : not in vvantonnesse and  
 chamber vworks : not in contention and e-  
 mulation : but doe you put on the Lord Je-  
 sus Christ : and doe you not performe the  
 providence of the flesh in concupiscence.

Further then this sentence I would  
 not reade, neither was it needfull. For  
 presentlie with the end of this sen-  
 tence, as if the light of securitie had  
 beene powred into my heart, all the  
 darkenesse of my doubtfulnesse fled a-  
 way, whereupon putting in my finger,  
 or some other signe (which now I re-  
 member not) vpon the place, I closed  
 the booke, and with a quiet counte-  
 nance opened the whole matter to A-  
 lipius. And he by this meanes vttered  
 also that which now wrought in him  
 (which I before knew not) he desired  
 that he might see what I had read ; and  
 I shewed him. He marked it all, and  
 went further also then I had read. For  
 it followeth in Saint Paul (which I  
 knew not) Take vnto you him that is yet  
 wake in faith. Which Alipius applied Rom. 14.  
 vnto himselfe, and opened his whole  
 state of doubtfulnesse vnto me. But by  
 this admonition of Saint Paul, he was  
 established, and was ioyned to me in  
 my good purpose, but yet calmly, and  
 without

*Of difficultie.**The second part.*

*Her name  
was Mo-  
nica : a  
very holy  
woman, as  
he sheweth  
lib.9. ca.9.  
10.11.12.  
13.*

B.  
\* Which  
was but a  
more care-  
ful indeuor  
in the way  
of godlines,  
such as was  
not vsed of  
the cōmon  
sort. And so  
is this ex-  
ample of  
his no pa-  
tronage to  
any of our  
late mona-  
steries or  
rules, that  
were laden  
with loose-  
nes and su-  
perstition :  
which not-  
withstan-  
ding some

without any troublesome cunctation,  
according to his nature and maners,  
whereby hee differed alwaies greatly  
from me in the better part.

37 After this we went to my mother,  
we tell her the matter : she reioiceth :  
wee recite vnto her the order of the  
thing : she exuketh and triumpheth,  
and blessed thee (O Lord, which art  
more strong and liberall, then wee  
can aske or vnderstand) for that she  
sawe now much more graunted to her  
from thee, touching mee, then shee  
was wont to aske with her pitifull and  
lamentable sighes. For thou hadst so  
conuerred me now to thee, that I ne-  
uer sought for wife, nor any other  
hope at all in this world : liuing and a-  
biding in that \* rule of faith, in which  
thou didst reueale me vnto her so ma-  
ny yeares before. And so thou didst  
turne her sorrow now into more abun-  
dant ioy then shee could wish : and in-  
to much more deere and chaste ioy,  
then she could require by my children  
her nephews, if I had taken wife. O  
Lord, I am thy seruant, I am now thy  
thy seruant, & child of thy handmaid,  
thou hast broken my chaines and I will  
sacrifice to thee therefore a sacrifice of  
praise. Let my heart and tooing praise  
thee,

thee, and let my bones say to thee, would gladly defend by  
 O Lord who is like vnto thee? <sup>a</sup> Let them say it (O Lord) and do thou make this rule of  
 answer (I beseech thee) and say vnto his.  
 my soule; *I am thy saluation.* Hitherto <sup>a</sup> Li. 9. c. 1.  
 are Saint *Austens* words.

38 In this maruelous example of this famous mans conuerſion, there be diuers things to bee noted, both for our comfort, and also for our instruction. *Annotati-  
ons upon  
this con-  
uerſion.*

First is to be noted the great conflict he had with his ghostly enemy before he could get out of his possession and dominion. Which was so much the more (no doubt) for that he was to be so great a pillar afterwards in Gods Church. And we see *Atipius* found not so great resistance, for the enemy saw there was much lesse in him, to hurt his kingdom then in *Austen*. Which ought greatly to animate the, that feeble great resistance, and strong temptations against their vocation, assuring themselves, that this is a signe of grace and fauour, if they manfully goe through. *Those that  
are to be  
best men,  
have great  
est con-  
flict in  
their con-  
uerſion.*  
*Acts 9.*

So was *S. Paul* called (as we reade) most violentlie, being stricken downe to the ground, and made blind by Christ before his conuerſion: for that he was a chosen vessell to beare Christes name vnto the Gentiles.

*Lib. 6. c. 6.*  
 & 15.

*Lib. 9. c. 6.*

B.  
 \* When the  
 people of  
 God did  
 sing their  
 Psalmes of  
 thankesgi-  
 uing, and  
 praises to  
 God.

39 Secondly, it is to be noted, that although this man had most strong passions before his conuersion, and that in the greatest, and most incurable diseases, which commonlie afflict worldlie men: as in ambition, couetousnesse and finnes of the flesh, as himselfe before confesseth: which maladies possessed him so strongly indeede, as he thought impossible (before his conuersion) euer to subdue & conquer the same: yet afterward he proueth the contrary by the help of Gods omnipotent grace. Thirdlie also is to be noted, that he had not only a good victory ouer these passions, but also found great sweetnes in y way of vertuous life. For a little after his conuersion he writeth thus: I could not be satisfied (O Lord) in those daies, with the maruellous sweetnesse which thou gauest me: How much did I weepe \* in thy hymnes and Canticles, being vehemently stirred vp with the voices of thy Church singing most sweetly? Those voices did run into mine eares, and thy truth did melt into my heart, & thence did boile out an affection of pietie, and made teares to run from me, and I was in most happie state with them.

40 Fourthly, is to be noted for our instruction and imitation, the behauiour of

of this man about his vocation. First in *S Austens* searching and trying out the same by diligence his repaire to *S. Ambrose, Simplicianus*, in trying and others by reading the word of our his *God*, frequenting of good companie, *cation*, and the like: which thou oughtest also (good Reader) to doe, when thou seelest thy selfe inwardly mooued; and not to lie dead as many are wont, resisting openly the holy Ghost with all good motions, and not so much as once to giue eare to the knocking of Christ, at the doore of their consciences. Moreouer Saint *Austen* as we see, refused not *Li. 9. c. 2.* the meanes to know his vocation, but prayed, wept, and often times retired himselfe alone from companie to talke with God in that matter. Which many of vs will neuer doe: but rather do detest and flie all meanes, that may bring vs into those cogitations of our conuersion. Finally, Saint *Augustine* after he had once scene cleerely the will and pleasure of God, made no more stay of the matter, but brake off strongly from all the world and vanities thereof: gaue ouer his Rhetoricke lecture at Millan: left all hope of promotion in the court, and betooke himselfe to serue God thorowly: and therefore no maruell, if he receiued so great consolation



*Of difficultie.**The second part.*

solation and aduancement from God afterward, as to be so worthy a member in his Church. Which example is to be followed of all them that desire to keep a good conscience, so far forth as each mans condition and state of life permitteth.

*Violence  
to be used  
at the be-  
ginning of  
our con-  
uersion.*

43 And here by this occasion, I may not let passe to aduertise thee good Reader, and also by S. *Austens* example to forwarne thee, that whosoever meaneth to make this resolution thoroughly, must vse some violence at the beginning. For as fire if you rush in vpon it with force, is easily put out; but if you deale softly, putting in one hand after another, you may rather hurt your selfe then extinguish the same: so is it with our passions, who require manhood and courage for a time at the beginning, which whosoever shall vse, together with the other meanes thereunto appertaining, he shall most certainly find that thing easie, which now he thinketh heauie; and that most sweet, which now he esteemeth so vnfauorie. For prooofe whereof, as also for conclusion of this Chapter, I will alleage a short discourse out of *Bernard*: who after his fashion prooueth the same fitly out of the Scriptures. Christ

*Bern in  
uerba E-  
uangelij;  
Ecce nos  
reliquimus  
omnia, &c.*

saith

saith vnto vs; *Take my yoke, you shall finde rest.* This is a maruellous noueltie: but it commeth from him which maketh all things new. He that taketh vp a yoke findeth rest: he that leaueth all, findeth an hundred times so much. He knew well this (I meane that man according to the hart of God) which \* said in his Psalm, *Doth the seate of iniquitie cleane thine O Lord* which saiest a labour in thy commandments. Is not this a fained labour (deere brethren) in a commandment? I meane, a light burden, an easie yoke, an annoiued crosse. So in old time he said to Abraham, *Take thy sonne Isaac whom thou louest, and offer him vnto me a sacrifice.* This was a fained labour in a commandment: for Isaac being offered he was not killed, but sanctified thereby. Thou therefore if thou heare the voice of God within thy heart, willing thee to offer vp Isaac (which signifieth ioy or laughter) feare not to obey it faithfully & constantly: whatsoeuer thy corrupt affection iudgeth of the matter, be thou secure. Nor Isaac, but the Ram shal die for it: thy ioy shal not perish, but thy stubbornesse only, whose hornes are intangled with thornes, and cannot be in thee without the prickings of anxietie. Thy Lord doth but

N

tempt

\* Psalm. 93.

B.

\* This place being better considered, it doth not appeare that Dauid so said; Neuerthelesse thit which Bernard doth gather out of it doth stand vey well with those words of Christ that therewithal he allegeth of the light burden and easie yoke.

b Gen. 22.

*Of tribulation.**The second part.*

Galat. 3.

tempt thee as he did *Abraham*, to see what thou wilt doe. *Isaac* (that is, thy ioy in this life) shall not die, as thou imaginest, but shall liue: only he must be lifted vp vpon the wood, to the end thy ioy may be on high, and that thou maist glorie not in thine own flesh, but only in y<sup>e</sup> crosse of thy Lord, by whom thy selfe also art crucified: crucified (I say) but crucified to the world: for vnto God thou liuest still, and that much more then thou diddest before.

## CHAP. II.

*Of the second impediments, which is persecution, affliction, and tribulation, whereby many men are kept from the seruice of God.*

**M**Any there are in the world abroad, who either vpon these considerations before laid downe, or for that they see some good men to liue as merilie as themselves, are content to yeeld thus much, that in very deede they esteeme vertuous life to be pleasant enough, to such as are once entered in thereunto: and that in good sooth for their owne parts they could be content to follow the same, if they might doe it with quiet and peace of all hands. But to request them vnto it

in

in such time or place, or with such order and circumstances, as tribulation, affliction, or persecution may fall vpon them for the same; they thinke it a matter vnreasonable to be demanded, and themselves very excusable, both before God and man, for refusing it. But this excuse is no better then the other going before, of the pretended difficultie: for that it standeth vpon a false ground, as also vpon an vniust illation, made vpon that ground. The ground is this: That a man may liue vertuously, and serue God truly, with all worldly ease, and without any affliction, tribulation, or persecution: which is false. For that, albeit externall contradictions, and persecutions be more in one time then in another; more in this place then in that: yet can there not be any time or place without some, both externall, and internal. Which although (as I haue shewed before) in respect of the manifold helps and consolations sent from God in counterpoize of the same, they seeme not heauie nor vnpleasant vnto the godly: yet are they in themselves both great and waightie, as would appear if they fell vpon the wicked and impatient. Secondly, the illation made

*Of tribulation.**The second part.*

*Four  
points to  
be handled  
in this  
Chapter.*

upon this ground, is vniust: for that it alleageth tribulation, as a sufficient reason to abandon Gods seruice, which God himselfe hath ordained for a meane to the contrarie effect: that is, to draw men thereby vnto his seruice. For better declaration whereof (the matter being of very great importāce) I wil handle in this chapter these foure points. First, whether it be ordinarie for all that must be saued, to suffer some kind of persecution, tribulation, or affliction. Secondly, what are the causes why God (so louing vs as hee doth) would chuse and appoint so to deale with vs here in this life. Thirdly, what principall reasons of comfort a man may haue in tribulation. Fourthly, what is required at his hands in that state. Which foure points being declared, I doubt not but great light shall appeare in this whole matter, which seemeth to flesh and blood to be so full of darknesse and improbabilities.

*Whether  
all good mē  
must suffer  
tribulation  
or no.  
Iohn 16.*

2 And touching the first, there needeth little prooffe: for that Christ himselfe saith to his disciples, and by them to all other his seruants, *In mundo presuram sustinebitis*: In the world you shall sustaine affliction. And in another place; *In your patience shall you posse*

*seffe)  
rien  
viter  
All  
Christ  
non  
yet  
ter,  
reach  
of ne  
God  
Opor  
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reue  
Sain  
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Sain  
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and  
curr  
Mul*

*seffe your soules.* That is, by suffering patiently in aduersities: which S. Paul yet uttereth more plainly when he saith; *All those that will liue godly in Iesus* 2.Tim.3. *Christ shall suffer persecution.* If all, then none can be excepted. And to signifie yet further the necessitie of this matter, both Paul and Barnabas also did teach (as S. Luke reporteth) *That wee* Acts 14. *of necessitie must enter into the kingdome of God by many tribulations,* vsing the word *Oportet*, which signifieth a certaine necessitie. And Christ himselfe yet more reuealeth this secret, when he saith to Saint John the Euangelist; *That he chastiseth all those whom he loueth.* Which words the Apostle as it were expounding to the Hebrewes, saith; *Flagellat* Hebr. 12. *omnem filium quem recipit:* He whippeth euery child whom he receiveth. And the Apostle vrgeth this matter so farre Verse 8. in that place, as he affirmeth plainly all those to be bastards, and no children of God, which are not afflicted by him in this life. The same position Saint Paul holdeth to Timothie: *Si sustinemus, & conregnabimus:* 2.Tim. 5. If we suffer with Christ, we shal raigne with Christ, and no otherwise. Wherein also concurreth holie David, when hee saith; *Multa tribulationes iustorum:* The iust

## Of tribulation.

## The second part.

are appointed to many tribulations.

- 3 The same might be prooued by many other meanes, as by that Christ  
 Math. 10. saith; *He came not to bring peace, but the sword into the world.* Also by that Saint  
 2. Tim. 2. Paul saith; *That no man can be crowned except he fight lawfully.* But how can we fight, if wee haue no enemie to oppose vs? The same signifieth Christ  
 Cap. 2. & 3. in the Apocalyps, when he repeateth so often, that heauen is only for him that conquereth. The verie same is signified by the Ship whereinto Christ  
 Math. 8. entred with his Disciples, which was tossed and tumbled as if it would haue been drowned: this (I say) by the ancient fathers exposition, was a figure of the troubles and afflictions that all those should suffer, which doe row in the same Ship with Christ our Saviour. The same also is prooued by that  
 Ios 7. the life of man is called a warfare vpon the earth: and by that hee is appointed to labor and trauell while he is heere: also, by that his life is replenished with many miseries: euen by the appointment of God after mans fall. The same also is shewed by that, that God hath appointed every man to passe through the paines of death, before he come to ioy: also by the infinite

finite contradictions, and tribulations both within and without, left vnto man in this life: as for example, within are the rebellions of his concupiscence, and other miseries of his mind wherewith hee hath continuallie to make warre, if hee will saue his soule. Without, are the world, and the diuell, which doe neuer cease to assault him, now by faire meanes, and now by foule; now by flatterie, and now by threat: now alluring by pleasure and promotion; now terrifying by affliction & persecution: against all which the good Christian hath to resist manfully, or else he leese the crowne of his eternall saluation.

4. The very same also may be shewed by the examples of all the most renowned Saints from the beginning: who were not only assaulted internally with the rebellion of their owne flesh: but also persecuted and afflicted outwardly: thereby to confirme more manifestly this purpose of God. As we see in *Abel*, persecuted and slaine by *Genes. 4* his owne brother, as soone as euer he began to serue God: also in *Abraham*, *Genes. 22* afflicted diuerslie after hee was once chosen by God: and most of all by making him yeeld to the killing of his

*The example of Saints.*



## Of tribulation.

## The second part.

- owne deere and onely childe. Of the same cup dranke all his children and posteritie that succeeded him in Gods fauour: as *Isaac, Iacob, Ioseph, Moses*, and all the Prophets: of which Christ himselfe giueth testimonie, how their blood was shed most cruellie by the world. The affliction also of *Iob* is wonderfull, seeing the Scripture affirmeth it to haue come vpon him by Gods speciall appointment, he being a most iust man. But yet more woonderfull was the affliction of holie *Tobias*, who among other calamities, was stricken blinde by the falling downe of swallowes dung into his eyes: of which the Angell *Raphael* told him afterward: Because thou wert a man acceptable to God, it was of necessitie that this temptation should prooue thee. Behold the necessitie of afflictions to good men. I might adde to this the example of *Dauid* and others: but that the Apostle giueth a generall testimonie of all the Saints of the old Testament, saying;
- Hebr. 11.* That some were racked, some reproched, some whipped, some chained, some imprisoned: others were stoned, cut in peeces, tempted and slaine with the sword: some went about in haire-cloth, in skinner of goates, in great neede, pressed and affected,
- vvan-

vndering and hiding themselves in vnder-  
dernes; in hills, in caves and holes vnder  
ground, the world nos being worthis of them.

Of all which hee pronounceth this  
comfortable sentence to be noted of  
all men; *Non suscipientes redemptionem  
vel meliorem inuenient resurrectionem*: that  
is, God would not deliuer them from  
these afflictions in this life, to the end  
their resurrection and reward in the  
life to come, might be more glorious.  
And this of the Saints of the old Te-  
stament.

5 But now in the new Testament  
founded expressly vpon the Crosse,  
the matter standeth much more plain,  
and that with great reason. For if  
Christ could not goe into his glorie,  
but by suffering, as the scripture saith:  
then by the most reasonable rule of  
Christ, affirming, that *The servant hath*  
*not priuiledge aboue his master*, it must  
needs follow, that all haue to drinke  
of Christs cup, which are appointed  
to be partakers of his glorie. And for  
prooffe hereof looke vpon the deereft  
friends that euer Christ had in this  
life, and see whether they had part  
thereof, or no. Of his mother, *Simeon*  
prophecied, and told her at the be-  
ginning; that *The sword of tribulation*

Luke 24.

Matth. 10.

Luke 6.

Matth. 10.

Luke 21.

N 5

should

Of tribulation.

The second part.

should passe her heart. Signifying there by the extreame afflictions that shee felt afterward in y<sup>e</sup> death of her sonne, and other miseries heaped vpon her. Of the Apostles it is euident, that besides all the labours, trauels, needs, sufferings, persecutions, and calamities, which were infinite, and in mans sight intollerable (if we belecue Saint Paul, recounting the same) besides all this (I say) God would not be satisfied, except he had their blood also: and so wee see that hee suffered none of them to die naturally, but onely Saint Iohn: albeit, if wee consider what Iohn also suffered in so long a life as he liued, being banished by Domitian to Pathmos: and at an other time, thrust into a tunne of hoat oile at Rome (as Tertullian and S. Ierome do report) we shall see that his part was no lesse then others in this cup of his master. I might reckon vp heere infinite other examples: but it needeth not. For it may suffice that Christ hath giuen this generall rule in the new Testament: *He that taketh not vp his crosse and followeth me, is not worthy of me.* By which is resolved plainely, that there is no saluation now to be had, but only for them that take vp (that is, do beare willingly) their

1. Cor. 4.

2. Cor. 4.

6. 11. 12.

Acts 20.

Rom. 1.

Iohn 21.

Tertul. lib.  
de prescrip.  
heretic.Ierom. lib.  
cons. Iovin.

Matth. 10.

their proper crosses, and therewith doe follow their captaine, walking on with his crosse on his shoullders before them.

6 But here some man will say; If this be so that no man can be saued without a crosse, that is, without affliction and tribulation: how do all those that liue in peaceable times and places, where no persecution is, no trouble, no affliction, or tribulation? To which I answer: first, that if there were any such time or place, the men liuing therein should be in great danger: according to the saying of the Prophet; *They are not in the labour of other men. Nor yet whipped and punished as others are: and therefore pride possessed them, and they were covered with iniquitie and impietie: and their iniquitie proceeded of their fatnes, or abundance.* Secondly, I answer; that there is no such time or place so void of tribulation, but that there is alwaies a crosse to be found for them that will take it vp. For either is there pouertie, sicknes, slander, enmitie, iniurie, contradiction, or some like affliction offered continuallie: for that those men neuer want in the world, whereof the Prophet said; *These that do render evil for good did detract from me: for that I followed goodness.* At the least-wise, there neuer

*An obiection answered.*

*Psalm. 72.*

*Psalm. 37.*

wane

Of tribulation.

The second part.

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*Psalm. 73.*

*Psalm. 37.*

want

*Of tribulation.**The second part.**Math. 7.**Time of  
peace more  
dangerous  
then of  
persecu-  
on.**A parable.*

want those domesticall enemies, of which Christ speaketh: I meane, either our kindred and carnall friends, which commonly resist vs, if we begin once throughly to serue God, or els our own disordinate affections, which are the most perillous enemies of all: for that they make vs warre vpon our owne ground. Againe, there neuer want the temptations of the world, and diuell: the resisting whereof is much more difficult in time of peace and wealth, then in time of externall affliction and persecution; for that these enemies are stronger in flatterie then in force: which a godly Father expresth by this parable; The sun and wind (saith he) agreed on a day to proue their seuerall strengthes, in taking a cloke from a wayfaring man. And in the forenoone the wind vsed all violence that he could to blow off the said cloke; but the more hee blew, the more fast held the traoueller his cloke, and gathered it more closely about him. At afternoone the sunne sent soorth his pleasant beames, and by little and little soe entered into this man, as hee caused him to yeeld and put off, not onlie his cloke, but also his cote. Whereby is meant (saith this Father) that the allurements

lurements of pleasure are more strong and harder to be resisted, then the violence of persecution. The like is shewed by the example of *Dauid*, who resisted easily many assaults of aduersitie : but yet fell dangerously in time of prosperitie. Whereby appeareth that vertuous men haue no lesse war in time of peace, then in time of persecution: and that there neuer wanteth occasion of bearing the crosse, and suffering affliction, to him that will accept of the same. And this may suffice for this first point to prooue that euery man must enter into heauen by tribulation, as *S. Paul* saith.

1. King. 11.

*The cause why God sendeth affliction to the godly.*

7 Touching the second, why God would haue this matter so : it were sufficient to answer, that it pleased him best so, without seeking any further reason of his meaning herein: euen as it pleased him \* without all reason in our sight, to abase his sonne so much as

*B*  
\*There was great reason in it, for that seeing man hath sinned, by man was

the iustice of God to be satisfied, which notwithstanding no man, but he alone could do. Whereby it might seeme, that although God hath giue to this our Author a very good gift in perswading to godlines of life, for which we haue to esteeme of him accordingly: yet hath he not giuen him therewithall, so full a knowledge of the mysterie of our redemption in Christ. So it is lesse maruell, that he is in matters of controuersie further to seeke, then otherwise by his godlie disposition, we may thinke that he should.

be



to send him higher into this world to suffer and die for vs. Or if we wil needs haue a reason hereof, this one might be sufficient for al: that seeing we look for so so great a glorie as wee doe, wee should labour a little first for the same, and so be made somewhat worthy of Gods fauour and exaltation. But yet for that it hath pleased his diuine maiestic, not onely to open vnto vs his will and determination for our suffering in this life: but also diuers reasons of his most holy purpose and pleasure therein, for our further incouragement and consolatiō which do suffer: I wil in this place repeate some of the same, for declaration of his exceeding great loue, and fatherly care towards vs.

1  
*Increase of*  
*glorie.*  
 2. Tim. 2.  
 Apoc. 2.  
 8 The first cause, then, and the most principall, is to increase thereby our glorie in the life to come. For hauing appointed by his eternall wisdom and iustice, that none shall bee crowned there but such as endure (in some good measure) a fight in this world: the more and greater combates that he giueth (together with sufficient grace to ouercome therein) the greater crowne of glorie prepareth he for vs at our resurrection. This cause toucheth the Apostle in the words alleaged of the  
 Saints

Saints  
 that  
 from  
 end  
 tion  
 mea  
 Happ  
 their  
 you  
 &c.  
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 13

Saints of the old Testament, to wit; that they receiued no deliuerance from their miseries in this world, to the end they might find a better resurrection in the world to come. This also meant Christ expressely when he said: *Happie are they which suffer persecution, for theirs is the kingdom of heauen: happy are you when men speake euill and persecute you, &c. Reioyce and bee glad (I say) for that your reward is great in heauen.* Hitherto also doe appertaine all those promises: *Of gaining life by lesing life: of receiving an hundred for one, and the like.*

Heb. 11.

Mat. 5.

Mat. 10.

Mat. 19.

Esay 59.

Here hence doe proceede all those large promises to mortification and newnesse of life. In both which are great conflicts against the flesh, world, and our owne sensualitie, and cannot be performed but by sufferings, and affliction. Finally, *S. Paul* declareth this matter fully when he saith; *That a little and short tribulation in this life worketh a weight of glorie aboue all measure in the height of heauen.*

9 The second cause why God appointed this is to draw vs thereby from the loue of the world his professed enemy: the world, as in the next Chapter shall be shewed at large. This cause Saint Paul vttereth in these words; *We are punished of God,*

1. Cor. 11.

## Of tribulation.

## The second part.

so the end we should not be damned with the world. Euen then, as a Nurse that to weane her child from the liking of her milke, doth annoint her teate with Aloes, or some other such bitter things: so our mercifull father, that would retire vs from the loue of worldly delights, whereby infinit men doe perish daily, vseth to send tribulation: which of all other things hath most force to worke that effect: as we see in the example of the prodigall sonne, who could by no meanes be staid from his pleasures, but onely by affliction.

Luke 15.

3  
A medicine to cure  
our diseases.

Eccles. 18.

Prou. 29.

Tobie 12.

Daniel 4.

2. Mac. 9.

2. Chro. 33.

10 Thirdly, God vseth tribulation as a most present and soueraigne medicine, to heale vs of many diseases, otherwise almost incurable. As first, of a certaine blindnes, and carelesse negligence in our estate, contracted by wealth, and pouertie. In which sense the Scripture saith: *That affliction giueth understanding.* And the wise man affirmeth: *That the rod bringeth wisdom:* as also the sight of Tobie was restored by the bitter gall of a fish. And wee haue cleere examples in *Nabuchodonosor, Saul, Antiochus, and Manasses:* all which came to see their owne faults by tribulation, which they would neuer haue done in the time of prosperi-

tie.

tie. The like we reade of the brethren of Joseph, who falling into some affliction in Egypt, presentlie entred into their owne consciences, and said ? *We*

Genes. 41.

*suffer these things worthilie, for that we sinned against our brother.* And as tribulation

bringeth this light, whereby we see (our owne defects : so helpeth it greatly to remooue and cure the same:

wherein it may be well likened vnto the rod of Moses : For as that rod striking the hard rocks, brought forth wa-

Exod. 17.

Deut. 8.

Psalm. 57.

ter, as the Scripture saith : so this rod of affliction falling vpon stony harted sinners, mollifieth them to contrition,

and oftentimes bringeth forth the floods of teares to repentance. In respect whereof holy Tobie saith to God ;

Tobie 3.

*In time of tribulation thou forgiuest sinne.*

And for like effect it is compared also to a file of iron, which taketh away the rust of the soule ; also to a purgation

Iob 23.

that driueth out corrupt humors : and finally to a goldsmiths fire, which consumeth away the refuse mettals, and fineth the gold to his perfection. *I will*

Prou 17.

Eccles. 2.

*trie thee by fire to the quicke* (saith God to a sinner by Esay the Prophet) *and I will*

Esay 1.

*take away all thy tin and refuse mettall.*

Ierem 9.

And againe, by Ieremie ; *I will mele them, and trie them by fire.* This he meant of

the

## Of tribulation.

## The second part.

Sap.<sup>7.</sup>  
Zachar. 13.

the fire of tribulation, whose proprietie is (according as the Scripture saith) to purge and fine the soule, as fire purgeth and fineth gold in the furnace. For besides the purging and removing of greater sinnes, by consideration and contrition, (which tribulation worketh, as hath been shewed) it purgeth also the rust of infinite euill passions, appetites, and humors in man; as the humor of pride, of vaine-glorie, of sloth, of choler, of delicatenices, and a thousand mo, which prosperitie ingendereth in vs. This

Ezec. 24.

God declareth by the Prophet Ezechiel, saying of a rustie soule; *Put her naked upon the hot coales, and let her beare there, untill her brasse be melted from her, and untill her corruption be burned out, and her rust consumed. There hath been much labour and sweate taken about her, and yet ouermuch rust is not gone out of her.* This

Iob 33.

also signifieth holy Iob, when hauing said, that God instructeth a man by discipline or correction, so the end he may turne him from the things that he hath done, and deliuer him from pride: which is vnderstood of his sinfull acts: he addeth a little after, the manner of this purgation, saying; *His flesh being consumed by punishments, let him returne againe to the daies of*

Verse 25.

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*his youth.* That is, all his fleshly humors and passions, being now consumed by punishments and tribulations, let him begin to liue againe in such puritie of soule, as he did at the beginning of his youth, before he had contracted these euill humors and diseases.

11 Neither onelie is tribulation a strong medicine to heale sinne, and to purge away the refuse metals in vs of brass, tinne, iron, lead, and drosse, as Ezec. 12. God by *Ezechiel* saith: but also a most excellent preseruatiue against sinne for the time to come; according as good King *Dauid* said; *Thy discipline (O Lord) hath corrected me for euermore.* That is, it hath made me warie and watchful, not to commit sinne againe, according as the Scripture saith in another place; *A grievous infirmisie or affliction maketh the foole sober.* For which cause the Prophet *Ieremie* calleth tribulation; *Virgam vigilansem*: A watchfull rod. That is, as Saint *Ierome* expoundeth it, a rod that maketh a man watchfull. The same signifieth God, when hee said by *Ose* the Prophet; *I will hedge in thy way with thornes*: That is, I will so close thy life on euery side with the remembrance and feare of affliction, that thou shalt not dare to tread awry, lest thou tread vpon

4  
A preser-  
uatiue.

Ezec. 12.

Psal. 17.

Eccles. 31.

Ierem. 17.

Ose. 2.

## Of tribulation.

## The second part.

Psal. 18.

upon a thorne. All which good David expresseth of himselfe in these words; *Before I was humbled & brought low by affliction, I did sin & offend thee (O Lord) but after that time, I have kept thy commandments,*

5  
A preuen-  
tion of pu-  
nishment.

Ser. 55. in  
Cantic.

12 Of this also appeareth another cause, why God afflicteth his elect in this life: and that is, to preuent his iustice vpon them, in the world to come. Touching which S. Bernard saith thus, Oh would to God some man would now before hand prouide for my head abundance of waters, and to mine eyes a fountaine of teares; for so happily the burning fire should take no hold, where running teares had cleas'd before. And the reason of this is, (as that holy man himselfe noteth after) for that God hath said by Naum the Prophet; *I have afflicted thee once, and I will not afflict thee againe: there shal not come from me a double tribulation.*

Naum. 1.

6  
To proue  
vs.

Gen. 27.

13 Sixtlye, God sendeth tribulation vpon his seruants, to proue them thereby, whether they be faithfull and constant or no: that is, to make themselves and other men see and confesse, how faithfull or vnfaithfull they are. This after a sort was figured when Isaac would grope and touch his sonne Jacob, before he would blesse him. And this the

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the scripture expresseth plainly, when talking of the tribulation laid vpon Abraham; It addeth, *Tentauis Deus Abraham*: God tempted Abraham, by these meanes to proue him. And Moses said to the people of Israel; *Thou shalt remember how thy God led thee fortie yeeres about the desert to afflict thee, and tempt thee: so the end it might appeare what was in thy heart: whether thou wouldest keepe his commandments or no.* And againe, a few Chapters after: *Your God and Lord doth tempt you, to the end it may be manifest whether you loue him or no, with a'l your hearts, and with all your soules.* In which sense also the Scripture saith of *Ezechias*, after many praises giue vnto him, *That God left him for a time to be tempted, that the thoughts of his heart might thereby be made manifest.* And that this is Gods fashion towards all good men, King David sheweth in the person of all, when he saith; *Thou hast prooued vs O Lord, thou hast examined vs by fire, thou hast laid tribulation vpon our backes, and hast brought men vpon our heads.* And yet how well he liked of this matter hee signifieth, when he calleth for more thereof in another place, saying; *Trie me, O Lord, and tempt me, burne my reines and heart within me.* That is, trie me by the way

of

Genes. 22.

Deut. 8.

Deut 13.

Per. 1. 32.

Psalm. 63.

Psalm. 25.



**Of tribulation.****The second part.**

of tribulation and persecution, search out the secrets of my hart and reines: let the world see whether I will stick to thee in aduersitie or no. This said that holy Prophet, well knowing that, which in another place the holy Ghost vttereth; that *As the furnace trieth the potters vessels, so tribulation trieth me.* For as the sound vessels only do hold when they come to the furnace, and those which are crased doe breake in peeces: so in time of tribulation and persecution, the vertuous only stand to it, and the counterfeit bewray themselves: according to the saying of Christ; *In tempore temptationis recedens:* They depart from me in time of temptation.

Ecclef. 9.

Luke 8.

7  
To make  
men run to  
God.

14 The seventh reason, why God laieth tribulation vpon the vertuous, is thereby to make them run vnto him for aid and helpe: euen as the mother to make her child more to loue her, and to runne vnto her, procureth the same to be made afraid and terrified by others. This God expresth plainly by the Prophet *Ose*, saying of those that he loued; *I will draw them vnto me, in the ropes of Adam, in the chaines of loue, and I will seeme vnto them, as though I raised a yake vpon their iawbones.* By the ropes of Adam, he meaneth affliction, whereby he

Ose. 11.

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he drew *Adam* to know himselfe, as also appeareth by that he addeth of the heauie yoke of tribulation, which hee wil lay vpon the heads and faces of his seruants, as chaines of loue, thereby to draw them vnto him. This chaine had drawne *Dauid* vnto him when hee said: *O Lord thou art my refuge, from the tribulation of sinners.* Also those whereof *Isay* saith; *They sought thee O Lord in their affliction.* As also those of whom *Dauid* said; *Infirmities were multiplied vpon them, and after that they made haste to come.* And God saith generally of all good men; *They will rise betimes in the morning, and come to me in their tribulation.* Wherefore holy King *Dauid*, desiring to doe certaine men good; and to win them to God, saith in one of his Psalmes; *Fill their faces (O Lord) with shame and confusion, and then will they seeke vnto thy name.* And this is true (as I said) in the elect and chosen seruants of God: but in the reprobate this rope draweth not, this yoke holdeth not, neither doth this chaine of loue winne them vnto God. Whereof God himselfe complaineth, saying; *In vaine haue I stricken your children, for they haue not re- ceined my discipline.* And againe the Prophet *Jeremie* saith of them to God; *Thou hast*

Psalm. 31.

Esay 26.

Psalm. 15.

Ose 6.

Psalm. 83.

Jerem. 2.

Of tribulation.

The second part.

hast crushed them, and they have refused to receive thy discipline: they have hardened their faces even as a rock, and will not turne to thee. Behold they have rent their yoke, and broken the chaines.

8

To manifest Gods power and loue in deliuering.

15 Of this now insueth an eight reason, why God bringeth his seruants into affliction: to wit, thereby to shew his power and loue in deliuering them. For as in this world a princely man desireth nothing more, then to haue occasion whereby to shew his abilitie and good will vnto his deere friends: so God which hath all occasions in his owne hand, and passeth al his creatures together in greatnesse of loue and nobilitie of mind, worketh purposelie diuers occasions and opportunities, wherby to shew and exercise the same. So he brought the three children into the burning furnace, thereby to shew his power and loue in deliuering them. So he brought Daniel into the lions den, Susanna vnto the point of death, Job into extreame miserie, Ioseph into prison, Tobie vnto blindnes; thereby to shew his power and loue in their deliuerance. For this cause also did Christ suffer the ship to be almost drowned, before he would awake, and S. Peter to bee almost vnder water before hee

Dan 3.6.13.

Iob 1.2.

Genes. 31.

Tob. 2.12.

would

would take him by the hand.

19 And of this one reason, many other reasons & most comfortable causes doe appeare of Gods dealing herein. As first, that we being deliuered from our afflictions, might take more ioy and delight thereof, then if we had neuer suffered the same. For as water is more gratefull to the waifaring man, after a long drithe; and a calme more pleasant vnto passengers after a troublesome tempest: so is our deliuerie more sweet after persecution or tribulation: according as the Scripture saith; *Speciosa misericordia Dei in tempore tribulationis*: The mercy of God is beautifull & pleasant in time of tribulation. This signifieth also Christ when hee said; *Your sorrow shall be turned into ioy*: that is, you shal reioyce that euer you were sorrowfull. This had David proued, when he said; *Thy rod (O Lord) and thy staffe haue comforted me*: that is, I take great comfort that euer I was chastised with them. And againe; *According to the multitude of my sorrowes, thy consolations haue made ioyfull my minde*: that is, for euery sorrow that I receiued in time of affliction, I receiue now a consolation after my deliuerance. And againe in another place; *I will exult and reioyce in thy mercie, O Lord* And where-

9

*The ioy of  
deliuerance.*

*Eccle. 35.*

*John 16.*

*Psalm. 22.*

*Psalm. 39.*

O.

where-

## Of tribulation.

## The second part.

Psalm. 30.

wherefore (good king) wilt thou sore ioyce? it followeth immediately; For that thou hast respected mine abasement, and hast deliuered my soule from the necessity wherein she was, and hast not left me in the hands of mine enemy. This then is one most gracious meaning of our louing and mercifull father, in afflicting vs for a time: to the end our ioy may be the greater after our deliuerance, as no doubt but it was in all those whom I haue named before, deliuered by Gods mercie: I meane *Abraham, Ioseph, Daniel, Sidrach, Misach, and Abednago, Susanna, Iob, Tobias, Peter*, and the rest, who tooke more ioy after their deliuerance, then if they had neuer bin in affliction at all. When *Iudith* had deliuered *Bethulia*, and returned thither with *Holofernes* head: there was more heartie ioy in that Citie, then euer there would haue bin if it had not bin in distresse. When *S. Peter* was deliuered out of prison by the Angell, there was more ioy for his deliuerance in the Church, then could haue been, if he had neuer been in prison at all.

Thankes-  
giving for  
our deliue-  
rance.

17 Out of this great ioy resulteth another effect of our tribulation, much pleasant to God, and comfortable to our selues: and that is a most heartie  
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and earnest thanksgiuing to God for our deliuerance: such as the Prophet vsed, when hee said, after his deliuerance; *I for my part will sing of thy strength*, Psalm. 58. and *will exalt thy mercie betimes in the morning, for that thou hast been my aider and refuge in the day of my tribulation*. Such heartie thanks and praise did the children of Israel yeeld to GOD for their deliuerance, when they were passed ouer the red sea in that notable song of theirs, which beginneth; *Cantemus Domino*. And is registred by *Moses* in Exodus. From like heartie affect came also those songs of *Anna*, *Deborah*, and *Iudith*, mooued thereunto by the remembrance of their affliction past. And finally, this is one of the chiefest things that God esteemeth and desireth at our hands: as he testifieth by the Prophet, saying: *Call vpon me in the day of tribulation: I will deliuer thee, and thou shalt honour me*. Exod. 15.  
1. King. 2.  
Iudic. 5.  
Iudith 12.

18 Besides all these, God hath yet further reasons of laying persecution vpon vs: as for example, for that by suffering and perceiuing indeed Gods assistance and consolation therein, we come to be so hardie, bold, and constant in his seruice, as nothing afterward can dismay vs: euen as *Moses*, Psal. 49.

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ning vs in  
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uice.

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*Of tribulation.**The second part.*

Exod. 4.

Psalm. 45.

12

*The exercise of all the vertues.*

*Faith.*

*Hope.*

*Charitie.*

*Obedience.*

though he were first afeard of the serpent made of his rod, and fled away from it: yet after by Gods commandment he had once taken it by the taile, he feared it no more. This the Prophet *David* expresseth notablie, when he saith; *God hath been our refuge, and strength, and helper in our great tribulations: and therefore we will not feare, if the whole earth should be troubled, and the mountaines cast into the midst of the sea.* What greater confidence can be imagined than this?

19 Againe, by persecution and affliction God bringeth his children to the exercise of many of those vertues that doe belong to a Christian man, and to enter into some reasonable possession of them. As for example: Faith is exercised in time of tribulation, in considering the causes of Gods exercising of vs, and beleeuing most assuredlie the promises he hath made for our deliuerance. Hope is exercised in conceiuing and assuring her selfe of the reward promised to them that suffer patiently. Charitie is exercised in considering the loue of Christ suffering for vs, and thereby prouoketh the afflicted to suffer againe with him. Obedience is exercised in conforming our

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*The second part.**Of tribulation.*

our wils to the will of Christ. Patience in bearing quietlie. Humilitie in abasing our selues in the sight of God. And so likewise all other vertues, belonging to a good Christian, are stirred vp, and established in man by tribulation, according to the saying of Saint Peter; *1.Pet.5.* God shall make perfect, confirme and establish those which haue suffered a litle for his name.

10 Finally, Gods meaning is, by laying persecution and affliction vpon vs, to make vs perfect Christians: that is, like vnto Christ our Captaine, whom the Prophet calleth; *Virum dolorum, & scientem infirmitatem*: A man of sorrowes, and one that had tasted of all manner of infirmities: thereby to receiue the more glorie at his returne to heauen, and to make more glorious all those that will take his part therein. To speake in one word, God would make vs by tribulation crucified Christians, which is the most honorable title that can be giuen vnto a creature: crucified (I say) and mortified to the vanities of this world, to the flesh, and to our owne concupiscence and carnall desires: but quicke and full of all liuely spirit, to vertue, godlines, and deuotion. This is the

*Patience.*  
*Humilitie.*

13  
*To make*  
*vs like vnto*  
*Christ.*  
*Esay 53.*

*Crucified*  
*Christians.*



*Of tribulation.**The second part.*

Iob 5.

Marth. 5.

heauenly meaning of our Soueraigne Lord and God, in sending vs persecution, tribulation, and affliction, in respect whereof holie Iob doubteth not to say; *Blessed is the man that is afflicted by God.* And Christ himselfe yet more expressely; *Happie are they which suffer persecution.* If they are happie and blessed thereby: then are the worldlie greatly awrie, which so much abhorre the sufferance thereof: then is God but vnthankfully dealt withall by many of his children, who repine at this happinesse bestowed vpo them: whereas indeed they should accept it with ioy and thanksgiuing. For prooffe and better declaration whereof, I will enter now into the third point of this chapter, to examine what reasons and causes there be, to induce vs to this ioyfulness and contentation of tribulation.

*The third  
part of this  
Chapter,  
why tribu-  
lation  
should be  
received  
joyfully.*

21 And first the reasons laid downe alreadie of Gods mercifull and fatherlie meaning in sending vs affliction, might bee sufficient for this matter: that is, to comfort and content any Christian man or woman, who taketh delight in Gods holy prouidence towards them. For if God doe send affliction vnto vs, for the increase of our

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our glorie in the life to come ; for drawing vs from the infection of the world : for opening our eyes, and curing our diseases : and for preserving our soules from sinne hereafter (as hath been shewed) who can be iustly displeased therewith, but such as are enemies vnto their owne good ? We see that for the obtaining of bodily health wee are content, not onely to admit many bitter and vnpleasant medicines: but also (if neede require) to yeeld willinglie some part of our blood to be taken from vs. And how much more should wee doe this, to the end that wee hazard not the eternal health and saluation of our soule ? But now further, if this medicine haue so many moe commodities besides, as haue been declared : if it serue here for the punishment of our sinne, due otherwise at another place in far greater quantitie and rigor of iustice : if it make a triall of our estate, and do draw vs to God : if wee procure Gods loue towards vs: yeeld matter of ioy by our deliuerance: prouoke vs to thankfulness : embolden and strengthen vs : and finallie, if it furnish vs with all vertues, and do make vs like to Christ himselfe, then is there singular great

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cause,

AAs 5.

cause, why we should take comfort and consolation therein: for that to come neere and to be like vnto Christ, is the greatest dignitie and preheminaence in the world. Lastly, if Gods eternall wisdome hath so ordained and appointed that this shall bee the badge and liuerie of his Sonne: the high way to heauen, vnder the standard of his crosse: then ought we not to refuse this liuerie: not to flie this way, but rather with good *Peter* and *John*, to esteeme it a great dignitie to bee made worthie of the most blessed participation thereof. Wee see, that to weare the colours of the Prince; is thought a prerogatiue among Courtiers in this world: but to weare the robe or Crowne it selfe, were too great a dignitie for any inferiour subject to receiue. Yet Christ our Lord and King is content to impart both of his with vs. And how then ought wee (I pray you) to accept thereof?

22 And now (as I haue said) these reasons might be sufficient to comfort and make ioyfull all those that are called to suffer affliction and tribulation. But yet there want not some more particular considerations besides. Whereof the first and most principall is, that this

this matter of persecution commeth  
 not by chance or casualtie, or by any  
 generall direction from higher pow-  
 ers: but by the special prouidence and  
 peculiar disposition of God: as Christ  
 sheweth at large in Saint *Matthewes*  
*Gospell*: that is, this heauenlie medi-  
 cine or potion is made vnto vs, by  
 Gods owne hand in particular. Which  
 Christ signifieth, when he saith: *Shall I not*  
*drinke of the cup which my father*  
*hath giuen me?* That is, seeing my fa-  
 ther hath tempered a potion for me,  
 shall I not drinke it? As who would  
 say, it were too much ingratitude.  
 Secondlie is to be noted, that the  
 verie same hand of God which tem-  
 pered the cup for Christ his owne Son,  
 hath done the same also for vs, ac-  
 cording to Christ his saying; *You shall*  
*drinke of my cup.* That is, of the same  
 cup which my father hath tempered  
 for me. Hereof it followeth: that with  
 what heart and loue God tempered  
 this cup vnto his owne Sonne: with  
 the same he hath tempered it also to  
 vs: that is, altogether for our good,  
 and his glorie. Thirdly is to be no-  
 ted, that this cup is tempered with  
 such speciall care (as Christ saith) that  
 what trouble or danger soeuer it seeme

*Speciall  
 considera-  
 tions of  
 comfort in  
 affliction.*  
*Matth. 10.*

*Iohn 16.*

*Matth. 10.*

*Luke 22.*

*Matth. 10.*

Of tribulation.

The second part.

Psalm. 79.

1. Cor. 10.

Math. 18.

Hebr. 5.

to worke: yet shall not one haire of our head perish by the same. Nay, further is to be noted, that which the Prophet saith; *O Lord, thou shalt give vs to drinke in teares, in measure.* That is, the cup of teares and tribulation shall be so tempered in measure by our heavenly Physician, as no man shall haue about his strength. The dose of Aloes, and other bitter ingredients shall be qualified with Manna, and sufficient sweetnes of heavenly consolation. God is faithfull (saith S. Paul) and will not suffer you to be tempted aboue your abilitie. This is a singular point of comfort, and ought alwaies to be in our remembrance.

23 Besides this, we must consider, that the appointing and tempering of this cup, being now in the hands of Christ our Sauour, by the full commission granted him from his father: and he hauing learned by his owne sufferings, (as the Apostle notifieth) what it is to suffer in flesh and blood, we may be sure that he will not lay vpon vs more then we can beare. For, as if a man had a father or brother, a most skilfull Physician, and should receiue a purgation from them, tempered with their owne hands, he might be sure

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it would neuer hurt him, what rumbling soeuer it made in his belly for the time : so, and much more may we be assured of the portion of tribulation ministred vs by the hand of Christ : though (as the Apostle saith) it seeme vnto vs vnpleasant for a time. But aboue all other comfortable cogitatio<sup>s</sup>, this is the greatest, and most comfortable, to consider that he diuideth this cup only of loue, as himselfe protesteth, and the Apostle prooueth: that is, he giueth out portions of his crosse (the richest iewel that he maketh account of) as worldly princes doe their treasure, vnto none but vnto chosen and picked friends : and among them also, not equally to each man, but to euery one a measure, according to the measure of good wil, wherwith he loueth him. This is euident by the examples before set downe of his dearest friends, most of all afflicted in this life : that is, they receiued greater portions of this treasure, for that his good will was greater towards them. This also may be seene manifestly in the example of S. Paul: of whom after Christ had said to Ananias ; *Vas electionis est mihi* : Hee is a chosen vessell vnto me ; he giueth immediatly the reason thereof ; *For I will shew vnto him,*

Hebr. 12.

Apoc. 3.  
Hebr. 12.

Gods measure of tribulation goeth according to the measure of his loue.

Act. 9.

## Of tribulation.

## The second part.

him, what great things he must suffer for my name: Lo here: for that he was a chosen vessel, therefore hee must suffer great matters. Doth not the measure of suffering goe then according to the measure of Gods loue vnto vs? Surely S. Peter knew wel how the matter went, and therefore he writeth thus: *If you living well doe suffer with patience, this is a grace (or priuiledge) before God.* And againe a little after; *If you suffer reproch in the name of Christ, you are happie: for that the honour and glory and power of God and of his holy spirit shall rest upon you.*

1. Pet. 2.

1. Pet. 4.

Mat. 5.

Luke 6.

2. Cor. 12.

Acts. 5.

24 Can there be any greater reward promised, or any more excellent dignitie, then to be made partaker of the honor, glory, and power of Christ? Is it maruell now if Christ said; *Happie are you when men reuile and persecute you?* Is it maruell though he said, *Gaudete in illa die, & exultate*: Reioice and triumph yee at that day? Is it maruell though S. Paul said; *I take great pleasure and doe glorie in mine infirmities or afflictions, in my reproches, in my necessities, in my persecutions, in my distresses for Christ?* Is it maruell if Peter and Iohn, being reproched and beaten at the iudgement seate of the Iewes, went away reioycing that they were esteemed worthie to suffer contumely

contumely for the name of Iesus? Is it maruell though S. Paul accounted this such a high priuiledge giuen to the Philippians; when he said; *It is giuen to you not only to beleene in Christ, but also to suffer for him, and to haue the same combate which you haue seene in me, and now heare of me?* All this is no maruell (I say) seeing that suffering with Christ, and bearing the crosse with Christ, is as great preferment in the court of heauen, as it should be in an earthly court, for the Prince to take off his owne garment, and to lay it on the backe of one of his seruants.

25 Of this now followeth another consequent of singular consolation, in time of affliction: and that is, that tribulation (especially when grace is also giuen, to beare it patiently) is a great coniecture of predestination to eternal life (for, so much doe all those arguments before touched insinuate:) as also in the contrary part to liue in continuall prosperitie, is a dreadfull signe of euerlasting reprobation. This point is maruellouslie proued by the Apostle vnto the Hebrewes, and greatly vrged: Heb 12. And Christ giueth a plaine signification in S. Luke, when he saith; *Happie are you that weepe now, for you shall laugh.*

And



Of tribulation.

The second part.

Luke 16.

And on the other side; *Woe unto you that laugh now, for you shall weep: woe unto you rich men, which have your consolation here in this life.* And yet more vehementlie then all this doth the saying of *Abraham* to the rich man in hell (or rather Christs words parabolically attributed vnto *Abraham*) confirme this matter: for he saith to the rich man complaining of his torment: *Remember child, that thou receiuedst good in thy life time.* He doth not say (as *S. Bernard* well noteth)

Psalm. 27.

and 37.

Psalm. 73. &  
18.

*Rapuiſti*, thou tookest them by violence, but *Recapiſti*, thou receiuedst them. And yet this now is obiected against him as we see. *David* handled this matter in diuers places, but purposely in two of his Psalmes, and that at large, and after long search and much admiration, his conclusion of wicked mē prospering aboue other in the world is this, *Veruntamen* \* *propter* according to the Hebrew, *In lubrico posuisti eos*: that is, thou hast set them in slippery places. So in this also the old translation followeth not the Hebrew, nor *Ierom*, but the Greeke translation of the seuentie interpreters: sauing that it doth omit *Kaka*, *Mala*, and so maketh the sense obscure. But so much as therein it swarueth from the puritie of the text: so much doth that which hereon they build, want sufficient warrant in this place, which notwithstanding being soberly vnderstood, is agreeable to the iustice of God, and standeth by warrant of other places. In Appendix. Tom. 8. *Hieron.* in eodem Psalm.

B

\* In this they varie from *S. Ierome*, who translateth

dolos

*dolos posuisti eis; deiecasti eos dum alienaren-*

*tur*: Thou hast giuen them prosperitie (O Lord) to deceiue them withall: and thou hast indeed throwne them downe by exalting them: that is, thou hast throwne them downe to the sentence of damnation, in thy secret and inscrutable determination. Here the compa-

*Comment.*

riſon of S. *Gregorie* taketh place: that as

*in Iob.*

the oxen appointed to the slaughter, are let runne a fatting at their pleasure, and the other kept vnder daily labour of the yoke: so fareth it with euill and good men. In like maner, the tree that beareth no fruite, is neuer bearen (as we see) but only the fruitful: and yet the other (as *Christ* saith) is reserved for the fire. The sicke man that

*Mat. 3. 7.*

*Epist. Iulc.*

is past all hope of life, is suffered by the *Physitiā* to haue whatsoeuer he lusteth after: but hee whose health is not despaired, cannot haue that liberty granted. To conclude, the stones that must serue for the glorious temple of *Salomon* were hewed, beaten, and polished without the Church, at the quarrie side: for that no stroke of hammer might bee heard within the temple.

*3. King. 6. 1*

Saint *Peter* saith, that the vertuous are chosen stones, to be placed in the spirituall building of God in heauen,

*1. Pet. 2.*

*Apoc. 21.*

where

## Of tribulation.

## The second part.

where there is no bearing, no sorrow, no tribulation. Here then must we bee polished, hewed, and made fit for that glorious temple: here (I say) in the quarrie of this world: here must we be fined, here must we feele the blow of the hammer, and bee most glad when wee heare or feele the same: for that it is a signe of our election to that most glorious house of Gods eternall mansion.

*Tribulation  
on bringeth the  
company of  
God him-  
selfe.  
Psalm. 60.*

26 Besides this matter of predestination and election, there is yet another thing of no small comfort to the godly afflicted, founded on these words of God; *Cum ipso sum in tribulatione*: I am with him in tribulation: whereby is promised the companie of God himselfe in affliction and persecution. This is a singular motiue (saith S. Bernard) to stirre men vp withall to embrace tribulation, seeing in this world for good companie men aduenture to doe any thing. *Ioseph* was carried captiue into Egypt, and God went downe with him, (as the Scripture saith) yea more then that, he went into the dungeon, & was in chaines with him. *Sidrach, Misac, and Abednago* were cast into a burning furnace, and presently there was a fourth came to beare the company, of whom *Nebuchodonosor* saith thus; Did we not put

*Gen. 37.  
Sat. 10.*

*Daniel 3.*

three

three men only bound into y<sup>e</sup> fire? And  
 his seruants answered; Yea verely: But  
 behold (saith hee) I see foure men vn-  
 bound walking in the middest of the  
 fire: and the shape of the fourth is like  
 the Sonne of God. Christ restored as  
 he passed by, a certaine begger vnto his  
 sight, which had been blind from his  
 natiuitie. For which thing the man be-  
 ing called in question, and speaking in  
 somewhat in the praise of Christ, for  
 the benefit receiued, he was cast out of  
 the Synagogue by the Pharises. Where-  
 of Christ hearing, sought him out pre-  
 sentlie, & comforting his hart, bestow-  
 ed vpon him the light of mind, much  
 more of importance then that of the  
 body giuen him before. By this and like  
 examples it appeareth, that a man is  
 no sooner in affliction and tribulation  
 for iustice sake, but straightway Christ  
 is at hand to beare him companie: and  
 if his eies might be opened as the eies  
 of *Elizeus* his disciple was, to see his  
 companions, the troupes of Angels (I  
 meane) which attend vpon their Lord  
 in this his visitation: no doubt but his  
 heart would greatly bee comforted  
 therewith.

27 But that which the eie cannot  
 see, the soule feeleth: that is, shee fee-  
 leth

John 9.

Note this  
 example.

2. King. 26.

Of tribulation.

The second part.

The assistance of  
Gods grace  
in tribulation.

leth the assistance of Gods grace amidst the depth of all tribulations. This he hath promised againe and againe: this he hath sworne: and this he performeth most faithfullie to all those that suffer meekly for his name. This S. Paul most certainly assured himself of, when he said, that he did glorie in all his infirmities and tribulations, to the end that Christ his vertue might dwell in him: that is, to the end that Christ should assist him more abundantly with his grace; *Cum enim infirmus, tunc potens sum*: For when I am in most infirmities, then am I most strong, saith hee: that is, the more tribulations and afflictions are laid vpon me, the stronger is the aid of Christs grace vnto me. And therefore the same Apostle writeth thus of all the Apostles together; *We suffer tribulation in all things, but yet we are not distressed: we are brought into perplexities, but yet we are not forsaken: we suffer persecution, but yet we are not abandoned: we are stung downe to the ground, and yet we perish not.* This then ought to be a most sure and secure staffe in the hand of all Christians afflicted, that, whatsoever befall vnto them, yet the grace of God will neuer faile to hold them vp, and beare them out therein; for in this case  
most

2. Cor. 4.

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most true and certaine is that saying  
of S. Austen, so often repeated by him *Serm. 88.*  
in his works; that God neuer forsaketh *de temp. &*  
any man, except hee bee reiected and *de nat. &*  
first forsaken by man. *gras. c. 26.*

For the last reason of cōfort in affli-  
ction, I will ioine two things together  
of great force and efficacy to this mat-  
ter. The first whereof is the expectati-  
on of reward, the other is the shortnes  
of time, wherein we haue to suffer: both  
are touched by S. Paul in one sentence,  
when he saith; *That a little and momen-* *1. Cor. 4.*  
*tarie tribulation in this world worketh an e-*  
*ternall weight of glorie in the height of hea-*  
*uen.* By momentany he sheweth the lit-  
tle time we haue to suffer, & by eternal  
weight of glorie, hee expresseth the  
greatnes of reward prepared in heauen  
for recompēce of that suffering. Christ  
also ioyneth both these comforts toge-  
ther, when he saith; *Behold I come quick-* *Apoc. 22.*  
*ly and my reward is with me.* In that hee  
promiseth to come quickly, hee signifi-  
eth that our tribulation shall not en-  
dure long: by that he bringeth his re-  
ward with him, hee assureth vs that hee  
will not come emptie handed, but rea-  
die furnished, to recompence our labor  
thoroughly. And what greater meanes  
of encouragement could hee vse then  
this

## Of tribulation.

## The second part.

this? If a man did beare a very heauie burden: yet if he were sure to bee well paid for his labour, and that he had but a little way to beare the same, hee would straine himselfe greatly, to goe thorough to his waies end, rather then for sparing so short a labour, to leese so large, and so present a reward. This is our Lords most mercifull dealing, to comfort vs in our affliction, and to animate vs to hold out manfullie for a time, though the poize seeme heauie on our shoulders: the comming of our Lord is euen at hand, and the Iudge is before the gates, who shall refresh vs, and wipe away all our teares, and place vs in his kingdome to reape ioy without fainring. And then shall wee prooue the saying of holy Saint *Paul* to bee true, that *The sufferings of this world are not worthie of that glorie which shall be reuealed in vs.* And this may be sufficient for the reasons left vs of comfort in tribulation and affliction.

James 5.  
Matth. 11.  
Apoc. 7. 21.  
Galat. 6.  
Rom. 8.

<sup>4</sup>  
The fourth  
part of the  
Chapter.

29 And thus hauing declared the first three points promised in this Chapter, there remaineth only to say a word or two of the fourth: that is, what we haue to doe for our parts in time of persecution and affliction. And  
this

this might be dispatched in saying only that we haue to conformance our selues to the will and meaning of God, vttered before in the causes of tribulation. But yet for more ease and better remembrance of the same, I will brieflie runne ouer the principal points thereof. First then we haue to aspire to that (if we can) which Christ counselleth; *Gaudete & exultate*: Reioyce and triumph. Or if we cannot arriue to this perfection: yet to doe as the Apostle willeth; *Omne gaudium existimate cum in varias tentationes incideritis*: Esteeme it a matter worthie of all ioy, when yee fall into diuers temptations. That is, if we cannot reioyce at it indeed: yet to thinke it a matter in it selfe worthie of reioycement; reprehending our selues, for that we cannot reach vnto it. And if wee cannot come thus high neither (as indeed we ought to doe) yet in any case to remember, what in another place he saith; *Patientia vobis necessaria est, ut reportetis promissionem*: You must of necessitie haue patience, if you will receiue Gods promise of euerlasting life.

1  
To reioyce  
in tribula-  
tion or at  
leastwise  
to haue pa-  
tience.

Luke 6.

James 1.

Heb. 10.

2  
30 Secondly, we ought to doe as the Apostles did, when they were in the most terrible tempest of the sea (Christ being er.

To come to  
God by ser-  
uent pray-  
ing.



## Of tribulation.

## The second part.

Mat 8.  
Psalm. 43.

Mark. 4.

Isay 63.

being with them, but asleepe) that is, we must goe and awake him: we must crie vnto him with the Prophet, *Exurge, quare obdormis Domine*: O Lord arise, why dost thou sleepe in our miseries? This wakening of Christ doth please him woonderfully, if it be done with that assured confidence, and of true affectioned children, wherewith Saint *Mark* describeth the Apostles to haue awakened Christ. For their wordes were these, *Master, dost it not appertaine vnto you, that we perish here?* As who would say, Are not we your disciples & seruants? Are not you our Lord and master? Is not the cause yours? Is not all our trust and hope in you? How chanceth it then, that you sleepe, and suffer vs to be thus tossed and tumbled, as if we appertained nothing vnto you? With this affection prayed *Esay*, when he said; *Attend (Lord) from heauen, looke hisher from the holy habitation of thy glory; where is thy zeale? Where is thy fortitude? Where is the multitude of thy mercifull bowels? Haue they shut themselves vp now towards me? Thou art our father: Abraham hath not knowne vs, and Israel hath been ignorant of vs: thou art our father (O Lord) turne thy selfe about for thy seruants sake, for lone of the tribe of shine inheri-*

tance

ance. Thus I say wee must call vpon  
 God: thus we must awake him, when  
 he seemeth to sleepe in our miseries,  
 with earnest, with deuout, with contri-  
 nual prayer: alwaies hauing in our  
 mind that most comfortable parable of  
 Christ, wherein hee saith, that if wee  
 should come to our neighbours doore,  
 and knocke at midnight to borrow  
 some bread, when he were in bed with  
 his children, and most loath to rise: yet  
 if we perseuere in asking, and beating  
 at the doore still, though hee were not  
 our friend, yet would he rise at length,  
 and giue vs our demand, thereby at  
 least to be rid of our crying. And how  
 much more will God doe this (saith  
 Christ) who both loueth vs, and ten-  
 dereth our case most mercifully?

Luke 11.

31 But yet here is one thing to bee  
 noted in this matter: and that is, that  
 Christ suffered the ship almost to bee  
 couered with waues (as the Euangelist  
 saith) before hee would awake, thereby  
 to signifie that the measure of tempta-  
 tions is to be left only vnto himselfe: it  
 is sufficient for vs to rest vpon the Apo-  
 stles words; *He is faithfull, and therefore*  
*he will not suffer vs to be tempted aboue our*  
*strength.* We may not examine or mi-  
 strust his doings: wee may not inquire  
 why

An impor-  
tant note.

Matth. 8.

1. Cor. 10.

## Of tribulation.

## The second part.

why doth he this? Or why suffereth he that? Or how long will hee permit these euils to raigne? God is a great God in all his doings: and when hee sendeth tribulation, he sendeth a great deale together, to the end he may shew his great power in deliuering vs, and recompenceth it after, with a great measure of comfort. His temptations oftentimes doe goe very deepe thereby to trie the verie hearts and reines of men. Hee went farre with *Eliu*, when hee caused him to flie into a mountaine, and there most desirous of death, to say: *They haue killed all thy Princes (O Lord) and I am left alone, and now they seeke to kill me also.* Hee went farre with *Dauid* when he made him cry out: *Why dost thou turne thy face away from me, O Lord? why dost thou forget my pouertie and tribulation?* And in another place againe; *I said with my selfe in the excesse of my mind, I am cast out from the face of thine eies, O Lord.* God went farre with the Apostles when he inforced one of them to write: *We will not haue you ignorant (brethren) of our tribulation in Asia, wherein wee were oppressed aboue all measure, and aboue all strength, insomuch as it loshed vs to liue any longer. But yet aboue all others, hee went furthest with his*  
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3. King. 19.

Psalme. 30.

2. Cor. 1.

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owne deere sonne, when he constrained him to vtter these pitifull and most lamentable words vpon the crosse; *My* Matth. 21.  
*God, my God, why hast thou forsaken me?* Psalm. 21.  
 Who can now complain of any prooffe or temptation whatsoeuer laid vpon him, seeing God would go so far with his owne deere and onely Sonne?

32 Heereof then insueth the third thing necessary vnto vs in tribulation: *Magnanimitie with a strong faith.*  
 which is magnanimitie, grounded vpon a strong and inuincible faith of Gods assistance, and of our finall deliuerance, how long soeuer he delay the matter, and how terrible soeuer the storme doe seeme for the time. This God requireth at our hands, as may be seene by the example of the disciples, who cried not; *Wee perish*, before the waves had couered the ship, as *S. Matthew* Matth. 7.  
*shew writeth*: and yet Christ said vnto Luke 8.  
 them, *Vbi est fides vestra?* Where is your faith? *S. Peter* also was not asfeard, vntill he was almost vnder water, as the same Euangelist recordeth; and yet Christ reprehended him, saying; *Thou* Matth. 14.  
*man of little faith, why didst thou doubt?*  
 What then must we doe in this case deere brother? Surely we must put on that mightie faith of valiant King *Dauid*, who vpon the most assured trust he  
 P had

## Of tribulation.

## The second part.

- Pſalm. 17. had of Gods aſſiſtance, ſaid; *In Deo non transgrediar murum*: In the helpe of my God I will goe thorough the wall. Of which inuincible faith, Saint Paul was alſo, when he ſaid; *Omnia poſſum in eo qui me confortat*: I can doe all things in him that comforteth and ſtrengtheneth me. Nothing is impoſſible, nothing is too hard for me by his aſſiſtance. We muſt be (as the Scripture faith) *Quaſi leo confidens, abſque terrore*: Like a bold and confident Lion, which is without terrour. That is, we muſt not be aſtonied at any tempeſt, any tribulation, any aduerſitie. We muſt ſay with the Prophet David experienced in theſe matters; *I will not feare many thouſands of people that ſhould inuiſion or beſiege me together. If I ſhould walke amidſt the ſhadow of death, I will not feare: If whole armies ſhould ſtand againſt me, yet my heart ſhould not tremble. My hope is in God, and therefore I will not feare what man can doe vnto me. God is my aider, and I will not feare what fiſh can doe vnto me: God is my helper and proteſtor, and therefore I will deſpiſe and contemne mine enemies. And another Prophet in like ſenſe; Behold, God is my Saviour, and therefore will I deale confidently, and will not feare. Theſe were the ſpeeches of holy Prophets, of men that*
- Philip. 4.
- Prou. 28.
- Pſalm. 3.
- Pſalm. 21.
- Pſalm. 16.
- Pſalm. 117.
- Pſalm. 55.
- Eſay 12.

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that knew well what they said, and had often tasted of affliction themselves: and therefore could say of their owne experience how infallible Gods assistance is therein.

33 To this supreme courage, magnanimitie, and Christian fortitude, the Scripture exhorteth vs, when it saith; *If the spirit of one that is in authoritie, doe rise against thee: see thou yeeld not from thy place vnto him.* And againe, another Scripture saith; *Stand for iustice, euen to the losse of thy life: and stand for equitie vnto death is selfe: and God shall overthrow thine enemies for thee.* And Christ himselfe yet more effectually recommendeth this matter in these words; *I say vnto you my friends, be not afraid of them which kill the bodie, and afterward haue nothing else to doe against you.* And S. Peter addeth further; *Neque consurbemini:* that is, Doe not onely not feare them, but (which is lesse) doe not so much as be troubled for all that flesh and blood can doe against you.

34 Christ goeth further in the Apocalyps, and vseth maruellous speeches to intice vs to this fortitude: for these are his words; *Hee that hath an eare to heare, let him heare what the spirit saith vnto the Churches: To him that shall conquer,*

## Of tribulation.

## The second part.

I will giue to eate of the tree of life, which is in the paradise of my God. This saith the first and the last: he that was dead, and now is aliuē: I know thy tribulation, & thy pouerty: but thou art rich indeed, and art blasphemed by those that say they are true Israelites, and are not, but are rather the synagogue of Satan. Feare nothing of that which you are to suffer: Behold, the diuell will cause some of you to be thrust into prison, to the end you may be tempted: and you shall haue tribulation for \* ten daies. But bee faithfull vnto death, and I will giue thee a crowne of life.

B.  
\* Those ten daies some thinke to haue been the ten generall persecutions within the first 300. yeeres after Christ.

B.  
\* But others rather thinke that ten doth here signifie many (as in some other places of Scripture) and daies, as they are broken off by the nights that come betwixt, so to signifie such times

of triall as should now and then haue times of breathing likewise: that so the faithfull may be refreshed, and gather their strength against a fresh assault ensuing. a Chap. 3.

make

make him a pillar in the temple of my God, and he shall neuer go forth more: and I will write vpon him the name of my God, and the name of the citie of my God, which is new Ierusalem. He that shall conquer, I will giue unto him to sit with me in my throne: euen as I haue conquered, and do sit with my Father in his throne.

35 Hitherto are the words of Christ to S. Iohn. And in the end of the same booke, after hee had described the ioyes and glory of heauen at large, he concludeth thus; And he that sate on the throne said to me: Write these words, for that they are most faithfull and true. *Qui uictris possidebit hac, & ero illi Deus, & ille erit mihi filius: timidis autem, & incredulis, &c. pars illorum erit in stagno ardenti, igne, & sulphure, quod est mors secunda:* He that shall conquer, shall possesse all the ioies that I haue heere spoken of: and I will be his God, and he shall be my sonne. But they which shall bee fearefull to fight, or incredulous of these things that I haue said: their portion shall bee in the lake burning with fire and brimstone, which is the second death.

Cap. 11.

36 Heere now wee see both allurements and threats; good and euill; life, and death; the ioyes of heauen, and the burning

Eccle. 15



## Of tribulation.

## The second part.

burning lake, proposed vnto vs. Wee may stretch out our hands vnto which we will. If we fight and conquer (as by Gods grace wee may) then are wee to enioy the promises laid downe before. If wee shew our selues either vnbeleeu-  
 ing in these promises, or fearefull to take the fight in hand, being offered vnto vs: then fall we into the danger of the contrarie threats: euen as Saint *John* affirmeth in another place, that certaine noble men did among the Iewes, who beleued in Christ, but yet durst not confesse him for feare of persecution.

John 12.

A firme  
 resolution.

37 Heere then must ensue another vertue in vs most necessarie to all those that are to suffer tribulation & affliction: and that is a strong & firme resolution, to stand and goe through, what opposition or contradiction soeuer we finde in the world, either of fawning flatterie, or persecuting crueltie. This the Scripture teacheth, crying vnto vs, *Esto firmus in via Domini*: Be firme, and immouable in the way of the Lord. And againe; *Stare in fide, viriliter agite*: Stand to your faith, and play you the men. And yet further; *Confide in Deo, & mane in loco tuo*: Trust in God, and abide firme in thy place.

Eccle 9.

1. Cor. 16.

Eccle. 12.

And

And finallie, *Confortamini & non dissol-*  
*uentur manus vestra* : Take courage, vn- 2.Chro.15.  
 to you, and let not your hands bee  
 dissolued from the worke you haue  
 begun.

38 This resolution had the three  
 children, *Sidrach, Misach, and Abed-*  
*nego*, when hauing heard the flatter-  
 ing speech and infinite threats of  
 cruell *Nabuchodonosor*, they answered  
 with a quiet spirit; O King, we may not Daniel 3.  
 be carefull to answer you to this long speech  
 of yours. For behold, our God is able (if he  
 will) to deliuer vs from this fornace of fire,  
 which you threaten, and from all that you  
 can doe otherwise against vs. But yet if it  
 should not please him so to doe: yet you must  
 know (sir King) that we doe not worship  
 your gods, nor yet adore your golden Idoll,  
 which you haue set vp.

39 This resolution had *Peter* and  
*John*, who being so often brought be-  
 fore the Councell, and both comman-  
 ded, threatned and beaten, to talke  
 no more of Christ: answered still; *Obe-*  
*dire oportet Deo magis quam hominibus*: Acts 4.5.  
 We must obey God, rather then men.  
 The same had *S. Paul* also, when being  
 requested with teares of the Christians  
 in *Cæsarea*, that he would forbear  
 to goe to *Ierusalem*, for that the

## Of tribulation.

## The second part.

Acts 21.

Rom. 8.

B.

\* Which booke is not any part of Canonickall Scripture: neuertheles this example may wel be true, for that such constancie is often found in the childre of God.

holie Ghost had revealed to many the troubles which expected him there: hee answered; *What meane you to weep thus, and to afflict my heart? I am not only readie to be in bonds for Christs name in Ierusalem: but also to suffer death for the same.* And in his epistle to the Romanes he yet further expresseth this resolution of his, when he saith; *What then shall we say to these things? If God be with vs, who will be against vs? Who shall separate vs from the loue of Christ? Shall tribulation? Shall distresse? Shall hunger? Shall nakednes? Shall perill? Shall persecution? Shall the sword? I am certaine, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor strength, nor height, nor depth, nor any creature else, shall be able to separate vs from the loue of God which is in Iesus Christ our Lord.*

40 Finally, this was the resolution of all the holy Martyrs and Confessors, and other seruants of God: whereby they haue withstood the temptations of the diuell, the allurements of flesh and blood, and all the persecutions of tyrants, exacting things vnlawfull at their hands. I will alleage one example out of the \* second booke of Machabees, and that before the comming of Christ,

Christ, but yet nigh vnto the same, and therefore no maruell (as the Fathers do note) though it tooke some heat of Christian feruor and constancie towards martyrdome. The example is wonderfull, for that in mans sight it was but for a \* small matter required at their hands, by the tyrants commandement: that is, onely to eate a peece of swines flesh, which then was forbidden. For thus it is recorded in the booke aforesaid.

41 It came to passe that seuen brethren were apprehended together in those daies, and brought (with their mother) to the King *Antiochus*, and there cōpelled with torments of whipping, and other instruments, to the eating of Swines flesh against the Law. At what time one of them (which was the eldest) said; What doest thou seeke? Or what wilt thou learne out of vs, O King? We are readie here rather to die, then to breake the ancient lawes of our God. Whereat the king being greatly offended, commanded the frying pannes and pots of brasse to be made burning hot: which being readie, he caused the first mans tongue to be cut off, with the tops of his fingers and toes, as also with the

B.

\* It was a manifest breach of the law of God: and of no small matter to them that knew it.

2. Mac. 7.

A marvellous constancie of the seuen *Machabees* and their mother.

*A worthy  
saying.*

skin of his head; the mother and other brothers looking on, and after that to bee fried vntill he was dead. Which being done, the second brother was brought to torment, and after his haire pluckt off from his head, together with his skin, they asked him whether hee would yet eate swines flesh or no, before hee was put to the rest of his torments? Whereunto he answered; No: and thereupon was (after many torments) slaine with the other. Who being dead, the third was taken in hand: and being willed to put forth his tongue, hee held it forth quicklie together with both his hands to be cut off, saying confidently; *I receiued both tongue and hands from heauen, and now I despise them both for the law of God, for that I hope to receiue them all of him againe.* And after they had in this sort tormented and put to death fixe of the brethren, euery one most constantlie protesting his faith, and the ioy hee had to dye for Gods cause: there remained onely the youngest, whom *Antiochus* (being ashamed that he could peruert neuer a one of the former) endeuoured by all meanes possible to draw from his purpose, by promising and swearing, that hee should bee a rich

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rich and happie man, and one of his chiefe friends, if hee would yeeld. But when the youth was nothing moued therewith, *Antiochus* called to him the mother, and exhorted her to saue her sonnes life, by perswading him to yeeld: which shee faining to doe, thereby to haue libertie to speake to her sonne, made a most vehement exhortation to him in the Hebrew tongue, to stand to it, and to die for his conscience: which speech being ended, the youth cried out with a loud voyce, and vttered this noble sentence worthie to be remembred; *Quem sustinetis? Non obtempero praecepto regis, sed praecepto legis*: Whom doe you stay for? I doe not obey the commandement of the King, but the commandement of the law of God. Whereupon both he and his mother were presentlie (after many and sundrie torments) put to death.

42. This then is the constant and immouable resolution, which a Christian man should haue in all aduersitie of this life. Whereof *S. Ambrose* saith *Lib. 8 Off.* thus; *Gratia praeprandus est animus, ex- 38.*  
*ercenda mens, et stabilienda ad constantiam:*  
*ut nullus perturbari animus possit terrori-*  
*bus, nullis frangi molestiis, nullis supplicijs*  
*cedere.*

*Of tribulation.**The second part.*

*cedere.* Our mind is to bee prepared with grace, to be exercised, and to bee so established in constancie, as it may not be troubled with any terrors, broken with any aduersaries, yeeld to any punishments or torments whatsoeuer.

*How a man  
may come  
to an in-  
uincible  
resolution.*

43 If you aske here how a man may come to this resolution: I answer, that *S. Ambrose* in the same place, putteth two waies: the one is, to remember the endlesse and intollerable paines of hell, if we doe it not: and the other is to thinke of the vnspeakable glory of heauen, if wee doe it. Whereto I will adde the third, which with a noble hart may preuaile as much as either of them both: and that is, to consider what others haue suffered before vs, especially *Christ* himselfe, and that onely of meere loue and affection towards vs. We see that in this world, louing subjects doe glorie of nothing more then of their dangers or hurts taken in battell for their prince, though he neuer tooke blow for them againe: what then would they doe, if their prince had bin afflicted voluntarily for them, as *Christ* hath been for vs? But if this great example of *Christ* seeme vnto thee too high for to imitate: looke vpon some of thy brethren before thee made of  
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flesh and blood as thou art; see what they haue suffered before they could enter into heauen: thinke not thy selfe hardly dealt withall, if thou bee called to suffer a little also.

44 S. Paul writeth of al the Apostles together; Euen vnto this houre we suffer hunger and thirst, and lack of apparell: we are beatē with mens fists: we are vagabonds, not hauing where to stay: we labour and work with our owne hands: we are cursed, and we do blisse: we are persecuted, and we take it patiently: we are blasphemed, and we pray for them that blaspheme vs: we are made as it were the very outcasts and purgings of this world, euen vnto this day: that is, though wee bee Apostles, though we haue wrought so many miracles, and conuerted so many millions of people: yet euen vnto this day are wee thus vfed. And a little after, describing yet further their lines, he saith; We shew our selues as the ministers of God, in much patience; in tribulations; in necessities; in distresses; in beatings; in imprisonments; in seditions; in labours; in watches; in fastings; in chastitie; in longanimitie; in sweetnesse of behauiour. And of himselfe in particular he saith; *In laboribus plurimis, &c.*

1. Cor. 4.

The sufferings of the Apostles.

2. Cor. 6.

2. Cor. 11.



*Of tribulation.**The second part.*

*The parti-  
cular suffer-  
ings of S.  
Paul.*

I am the minister of God in many labours, in imprisonment more then the rest, in beatings aboue measure, and oftentimes in death it selfe. Fiue times haue I bin beaten of the Iewes, and at enery time had fortie lashes lacking one: three times haue I bin whipped with rods: once I was stoned: three times haue I suffered shipwracke: a day and a night was I in the bottome of the sea: oftentimes in iournies, in dangers of floods: in dangers of theeuers: in dangers of Iewes; in dangers of Gentiles; in dangers of the citie; in dangers of wildernes: in dangers of sea: in dangers of false brethren; in labor and trauell; in much watching; in hunger and thirst; in much fasting; in cold and lack of clothes: and besides all these externall things, the matters that daily doe depend vpon me, for my vniuersall care of Churches.

45 By this we may see now, whether the Apostles taught vs more by words then they shewed by example about the necessities of suffering in this life. Christ might haue prouided for them if he would, at leastwise things necessarie to their bodies, and not haue suffered them to come into these extremities of lacking clothes to their backs:

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meate to their mouthes, and the like. He that gaue them authoritie to doe so many other miracles, might haue suffered them at least to haue wrought sufficient maintenance for their bodies, which should be the first miracle that worldly men would worke, if they had such authoritie. Christ might haue said to *Peter*, when he sent him to take his tribute from out of the fishes mouth: Take so much more as will suffice your Math. 17. necessarie expences, as you trauell the countie: but he would not, nor yet diminish the great afflictions, which I haue shewed before, though he loued them as deerely, as cuer he loued his owne soule. All which was done as S. 1 Pet. 2. *Peter* interpreteth, to giue vs example what to follow: what to looke for: what to desire: what to comfort our selues withall, in amidst the greatest of our tribulations.

46 The Apostle vseth this as a principall consideration, when he writeth thus to the Hebrewes, vpon the recitall of the sufferings of other Saints before them: Wherefore we also (brethren) hauing so great a multitude of witnesses (that haue suffered before vs) let vs lay off all burdens of sinne hanging vpon vs; and let vs runne by patience vnto

Hebr. 11. A notable exhortation of the Apostle.

vnto the battell offered vs, fixing our  
 eies vpon the Author of our faith, and  
 fulfiller of the same, Iesus; who putting  
 the ioyes of heauen before his eies, su-  
 stained patiently the crosse; contem-  
 ning the shame, and confusion thereof,  
 and therefore now sitteth at the right  
 hand of the seate of God. Thinke vpon  
 him (I say) which sustained such a con-  
 tradiction against himselfe at the hands  
 of sinners: and be not weary, nor faint  
 in courage. For you haue not yet resi-  
 sted against sin vnto blood: and it see-  
 meth you haue forgotten that comfort-  
 able saying, which speaketh vnto you  
 as vnto children; *My sonne, doe not con-  
 temne the discipline of the Lord, and be not  
 wearie when thou art chastened of him.* For  
 whom God loueth he chasteneth, and  
 hee whippeth euery sonne whom hee  
 receiuerh. Perseuere therefore in the  
 correction laid vpon you. God offe-  
 reth himselfe to you as to his children.  
 For what child is there whom the fa-  
 ther correcteth not? If you be out of  
 correction (whereof all his children  
 are made partakers) then are you ba-  
 stards and not children. All correcti-  
 on for the present time when it is suf-  
 fered, seemeth vnpleasant and sorow-  
 full: but yet after it bringeth forth

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most quiet fruit of iustice vnto them  
that are exercised by it. Wherefore  
strengthen vp your wearie hands, and  
loosed knees: make way to your feet,  
&c. That is, take courage vnto you, and  
go forward valiantly vnder the crosse  
laid vpon you. This was the exhortati-  
on of this holy captaine vnto his coun-  
trie-men souldiers of Iesus Christ, the  
Iewes.

47 S. James the brother of our Lord,  
wreth another exhortation to all true James 5.  
Catholikes, not much differing from  
this, in that his Epistle, which hee wri-  
teth generally to all. Be you therefore  
patient my brethren (saith hee) vntill  
the comming of the Lord. Behold, the  
husbandman expecteth for a time the  
fruite of the earth, so precious vnto  
him, bearing patiently vntill hee may  
receiue the same in his season: be ther-  
fore patient, and comfort your hearts,  
for that the comming of our Lord will  
shortly draw neere. Bee not sad, and  
complaine not one of another. Behold,  
the Iudge is euen at the gate. Take the  
Prophets for an example of labour and  
patience, which spake vnto vs in the  
name of God. Behold we account them  
blessed which haue suffered. You haue  
heard of the sufferance of Iob, and you  
haue

haue seene the end of the Lord with him: you haue seene (I say) that the Lord is mercifull and full of compassion.

48 I might here alleage many things more out of the Scripture to this purpose, for that the Scripture is most copious herein: and in very deed, if it should al be melted and powred out, it would yeeld vs nothing else almost, but touching the crosse, and patient bearing of tribulation in this life. But I must end, for that this Chapter riseth to be long as the other before did: and therefore I wil only for my conclusion, set downe the confession, and most excellent exhortation of old *Mattathias* vnto his children in the time of the cruell persecution of *Antiochus* against the Iewes: Now (saith he) is the time that pride is in her strength: now is the time of chastisement towards vs, of euerfion and indignation come. Now therefore (O children) be you zealous in the law of God: yeeld vp your liues for the testament of your Fathers: remember the workes of your ancestors, what they haue done in their generations, and so shall you receiue great glorie, and eternall name. Was not *Abraham* found faithfull in time of temptation,

1. Mac. 2.

tion, and it was reputed vnto him for  
 justice? *Ioseph* in time of his distresse, *Genes. 41.*  
 kept Gods Commandements, and was  
 made Lord ouer all Egypt. *Phinees* our *Num. 25.*  
 father, for his zeale towards the law of  
 God, receiued the Testament of an e-  
 uerlasting Priesthood. *Iosue* for that he *Iosua 1.*  
 fulfilled Gods word, was made a Cap-  
 taine ouer all Israel. *Caleb* for that hee *Iudg. 14.*  
 testified in the Church, receiued an in-  
 heritance. *Dauid* for his mercy obtain-  
 ed the seat of an eternall kingdome. *2. King. 2.*  
*Elias* for that hee was zealous in the *4. King. 1.*  
 zeale of the law, was taken vp to hea-  
 uen. *Ananias*, *Asarias*, and *Misael*, *Daniel 3.*  
 through their beleefe, were deliuered  
 from the flame of fire. *Daniel* for his *Daniel 9.*  
 simplicitie was deliuered from the  
 mouth of Lions. And so doe you run  
 ouer, by cogitation, all generations,  
 and you shall see that all those that  
 hope in God shall not be vanquished.  
 And doe you not feare the words of a  
 sinfull man: for his glorie is nothing els  
 but dung and wormes: to day hee is  
 great and exalted, and to morrow hee  
 shall not be found: for he shall returne  
 vnto his earth againe, and all his fond  
 cogitations shal perish. Wherefore take  
 courage vnto you (my children) and  
 play the men in the law of God. For  
 therein

*Of the world.*

*The second part.*

therein shall be your honour and glorie. Hitherto are the words of *Mattathias*, which shall suffice, for the end of this Chapter.

### CHAP. III.

*Of the third impediment that letteth men from resolution: which is the loue of the world.*

**A**S the two impediments remoued before, bee indeed great staies to many men from the resolution we talk of: so this that now I take in hand, is not only of it selfe a strong impediment; but also a great cause and common ground (as it were) to all the other impediments that bee. For if a man could touch the very pulse of all those, who refuse, or neglect, or deferre this resolution: he shall find the foundation thereof to bee the loue of this world, whatsoever other excuse they pretend besides. The noble men of Iewrie pretended feare to be the cause why they could not resolue to confesse Christ openly: but *S. Iohn* that felt their pulse vttereth the true cause to haue been; *For that they loued the glory of men, more then the glory of God.* *Demas* that forsooke *S. Paul* in his bands, euen a little before his death; pretended another cause

*Iob 12.*

cause of his departure to Theſſalonica:

but Saint Paul ſaith it was, *Quia diligebat* 2.Tim.4.

*hoc ſeculum* : For that hee loued this world: So that this is a generall and vniuerſall impediment, and more indeed diſperſed then outwardly appeareth: for that it bringeth forth diuers other excuſes, thereby to couer her ſelfe in many men.

2 This may bee confirmed by that Mat.13.  
Mark.4.  
Luke 8.  
moſt excellent parable of Chriſt, recorded by three Euangelists, of the three ſorts of men which are to be damned, and the three cauſes of their damnation: whereof the third and laſt and moſt generall (including as it were both the reſt) is the loue of this world.

For the firſt ſort of men are compared *The expoſition of the parable of the ſeed.*  
to a high way, where al ſeed of life that is ſowen, either withereth preſently, or els is eaten vp by the birds of the aire: that is (as Chriſt expoundeth it) by the diuel in careleſſe men, that contemne whatſoener is ſaid vnto the: as Infidels, and all other obſtinate and contemptuous people. The ſecond ſort are compared to rockie grounds, in which for lacke of deepe root, the ſeed continueth not: whereby are ſignified, light and inconstant men that now chop in, and now run out, now are ſeruent, and by



*Of the world.**The second part.*

by and by key-cold againe: and so in time of temptation, they are gone. The third sort are compared to a field, where the seede groweth vp, but yet there are so many thornes on the same (which Christ expoundeth to bee the cares, troubles, and miseries, and deceivable vanities of this life) as the good corne is choked vp, & bringeth forth no fruit. By which last words our Saviour signifieth, that wheresoeuer the doctrine of Christ groweth vp, and yet bringeth not forth due fruit: that is, whereeuer it is receiued and imbraced (as it is among all Christians) and yet bringeth not forth good life: there the cause is, for that it is choked with the vanities of this world.

*The im-  
portance of  
this para-  
ble.*

Mat. 13.

3 This is a parable of marvellous great importāce, as may appeare, both for that Christ, after the recital thereof, cried out with a loud voice; *He that hath eares to heare let him heare*: as also for that he expounded it himselfe in secret only to his disciples: & principally, for that before the exposition thereof he vseth such a solemne preface, saying; *To you it is giuen to know the mysteries of the kingdom of heauen, but to others not: for that they seeing do not see, and hearing doe not heare, nor understand.* Whereby Christ signifieth, that

that the vnderstanding of this parable among others, is of singular importāce, for conceiuing the true mysteries of the kingdom of heauen: and that many are blind, which seeme to see, & many deafe, & ignorant, that seeme to heare and know: for that they vnderstand not wel the mysteries of this parable. For which cause also, Christ maketh this conclusion before he beginneth to expound the parable; *Happy are your eyes that see, & blessed are your eares that heare.* After which words hee beginneth his exposition, with this admonition; *Vos ergo audite parabolam*: Do you therefore heare and vnderstand this parable.

And for that this parable doth containe and touch so much indeed as may or needeth be said, for remouing of this great and dangerous impediment of worldly loue, I meane to stay my self only vpon the explanation thereof in this place, and will declare the force and truth of certaine words here vttered by Christ of the world and worldly pleasures: and for some order and methods sake, I will draw all to these sixe points following. First, how and in what sense all the world and commodities thereof are vanities, and of no value (as Christ here signifieth) and consequentlie, *Two parts of this Chapter.*

ought

Of the world.

The second part.

- ought not to be an impediment, to let vs from so great a matter, as the kingdom of heauen and the seruing of God is. Secondly, how they are not only vanities, and trifles in themselves, but also deceptions, as Christ saith: that is, deceits, not performing to vs indeed, those little trifles which they doe promise. Thirdly, how they are, *Spina*, that is, pricking thornes, as Christ saith, though they seeme to worldly men to be most sweet and pleasant. Fourthlie, how they are *erumna*, that is, miseries and afflictions, as also Christs words are. Fifthly, *Quomodo suffocant*, how they strangle or choke vs, as Christ affirmeth. Sixtly, how we may vse them notwithstanding without these dangers and cuils, and to our great comfort, gaine and preferment.

1 And touching the first, I do not see how it may be better prooued, that all the pleasures and goodly shewes of this world are vanities, as Christ here saith, then to alleage the testimonie of one which hath prooued them al, that is, of  
 2. Chron 9. one that speaketh not of speculation, but of his own prooffe and practise: and  
 The world. this is king *Salomon*, of whom the scripture reporteth wonderful matters, touching his peace, prosperitie, riches and  
 by prosperi- glory  
 tie of King  
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glorie in this world : as that all the  
 kings of the earth desired to see his  
 face, for his wisdom and renowned  
 felicitie : that all the princes living be-  
 sides, were not like him in wealth : that  
 he had 666. talents of gold (which is an  
 infinite summe) brought him in yeere-  
 ly, besides all other that he had from  
 the kings of Arabia and other princes :  
 that silver was as plentiful with him, as  
 heapes of stones, and not esteemed, for  
 the great store and abundance he had  
 thereof : that his plate and jewels had  
 no end, that his seate of Maiestie, with  
 stoules, Lions to beare it vp, and other  
 furniture was of gold, passing all other  
 kinglie seates in the world: that his pre-  
 cious apparell, and armour was infinite:  
 that he had all the kings from the ri-  
 uer of the Philistines vnto Egypt, to  
 serue him: that he had fortie thousand  
 horses in his stables to ride, and twelue  
 thousand chariots, with horses and o-  
 ther furniture readie to them, for his  
 vse: that he had two hundred speares  
 of gold borne before him, and fixe hun-  
 dred crownes of gold bestowed in e-  
 uery speare, as also three hundred buck-  
 lers, and three hundred crownes of  
 gold, bestowed in the gilding of euery  
 buckler: that hee spent euery day in  
 his

3. King 4.  
 30. Cori si-  
 mila &c.  
 & 60. Cori  
 farina :  
 and euery  
 corus is  
 \* 21. quar-  
 ters and  
 olde.  
 3. King. 11.  
 Eccle. 1.

*Of the world.**The second part.*

B. \* For 21. I thinke he meant but 11. for a Corus according to Iosephus is reckoned to be 738. of our gallons: which make of our measures 11. quarters, foure bushels, one pecke. So 900. being taken out of the totall summe, the residue that remaineth doth agree well to this account: for it makeith 1037. quarters, sixe bushels, and two pecks. But of this kind of measure the iudgement of the learned doth varie much, & it would aske a long discourse to beat out the more like opinion, by conference of places & measures together. By the account of S. Ierom it commeth far short: that is, but to 232. quarters, sixe bushels and an halfe.

his house a thousand, nine hundred, thirtie and seuen quarters of meale and flower; thirtie oxen; with an hundred weathers; besides all other flesh: that he had seuen hundred wiues, as Queenes; and three hundred others, as concubines. All this, and much more doth the Scripture report of Salomons worldly wealth, wisdom, riches, & prosperitie: which he hauing tasted, & vsed to his fill, pronounced yet at the last this sentence of it all; *Vanitas vanitatum, & omnia vanitas*: Vanitie of vanities, and all is vanitie. By vanitie of vanities, meaning (as S. Ierome interpreteth) the greatnes of this vanity, aboue all other vanities that may be deuised.

*Salomons  
saying of  
himselſe.*

6 Neither only doth Salomon affirme this thing, but doth prooue it also by examples of himselſe. I haue been King of Israel in Ierusalem (saith he) and purpo-

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purposed with my selfe, to seeke out by  
 wisdom all things : and I haue seene,  
 that all vnder the sunne are meere va-  
 nities, and affliction of spirit. I said in  
 my heart, I will goe and abound in de-  
 lights, and in euery pleasure that may  
 be had : and I saw that this was also va-  
 nitie. I tooke great works in hand, build-  
 ed houses to my selfe, planted vine-  
 yards, made orchards and gardens, and  
 beset them with all kinde of trees : I  
 made me fish-ponds to water my trees :  
 I possessed seruants and handmaidens,  
 and had a great familie, great herds  
 of cattell, aboue any that euer were be-  
 fore me in Ierusalem : I gathered toge-  
 ther gold and siluer, the riches of Kings  
 and prouinces : I appointed to my selfe  
 singers, both men and women, which  
 are the delights of the children of  
 men : fine cups also to drinke wine  
 withall : and whatsoeuer my eyes did  
 desire, I denied it not vnto them : nei-  
 ther did I let my heart from vsing any  
 pleasure, to delight it selfe in these  
 things which I prepared. And when I  
 turned my selfe to all that my hands  
 had made, and to all the labours,  
 wherein I had taken such paines and  
 sweate : I saw in them all vanitie, and  
 affliction of the minde.

1. Iohn 3.  
15 16

Three generall  
points of  
worldly  
vanities.

7 This is the testimonie of *Salomon* vpon his owne prooffe in these matters: and if he had spoken it vpon his wisdom onely (being such as it was) we ought to belecue him: but much more, seeing he affirmeth it of his owne experience. But yet if any man be not moued with this, let vs bring yet another witnesse out of the new Testament, and such a one as was priue to the opinion of Christ herein: that is: Saint *Iohn* the Euangelist, whose words are these; *Do not loue the world, nor those things that are in the world: if any man loue the world, the loue of God the father is not in him. For that all, which is in the world is either concupiscence of the flesh, or concupiscence of the eyes, or pride of life.* In which words, Saint *Iohn* besides his threat against such as leue and follow the world, reduceth all the vanities thereof vnto three generall points or branches: that is, to concupiscence of the flesh (wherein he comprehendeth all carnal pleasures;) to concupiscence of the eyes (wherein he containeth all matters of riches) and to pride of life, whereby he signifieth the humour and disease of worldly ambition. These then are three generall and principall vanities of this life, wherein worldly men doe

doe weary out themselves : ambition, covetousnesse, and carnall pleasure : whereunto all other vanities are addressed, as to their superiours. And therefore it shall not be amisse to consider of these three in this place.

8 And first to ambition or pride of *Vaine glorie* : life belongeth vaine-glorie : that is, a *vie*. certaine disordinate desire to be well thought of, well spoken of, praised, and glorified of men : and this is as great a vanitie (though it be common to many) as if a man should runne vp and downe the streetes after a feather flying in the aire, tossed hither and thither, with the blasts of infinite mens mouthes. For as this man might weary out himselfe before he gat the thing which he followed, and yet when hee had it, he had gotten but a feather : so a vain-glorious mā may labour a good while before he attaine to the praise which he desireth, and when he hath it, it is not worth three chips, being but the breath of a few mens mouthes, that altereth vpon euery light occasion, and now maketh him great, now little, now nothing at all. Christ himselfe may be an example of this, who was tossed to and fro in the speech of men : some said he was a Samaritan,

Matth. 28;  
Iohn 8.



Of the world.

The second part.

and had the diuell: other said he was a Prophet: other said he could not be a Prophet, or of God: for that he kept not the Sabbath day: other asked if he were not of God, how hee could doe so many miracles. So that there was a schisme or diuision among them, about this matter, as *S. Iohn* affirmeth. Finally, they receiued him into Ierusalem, with triumph of *Hosanna*, casting their apparell vnder his feete. But the Friday next ensuing, they cried *Crucifixe* against him, and preferred the life of *Barrabas*, a wicked murtherer, before him.

Iohn 9.

Matth. 21.

Marke 11.

Matth. 27.

Luke 23.

9 Now my friend, if they dealt thus with Christ which was a better man then euer thou wilt be, and did more glorious miracles, then euer thou wilt do, to purchase thee name and honour with the people: why dost thou so labour, and beate thy selfe about the vanitie of vaine glorie? Why dost thou cast thy travels into the winde of mens mouthes? Why dost thou put thy riches in the lips of mutable men, where euer flatterer may rob thee of them? Hast thou no better a chest to lock them vp in? Saint *Paul* was of another minde, when he said; *I esteeme little to be iudged of you, or of the day of*

1. Cor. 4.

man:

man: and he had reason surely. For what careth he that runneth at tilt, if the ignorant people giue sentence against him, so the Iudges giue it with him? If the blind man in the way to Iericho, had depended of the liking and approbation of the goers by, he had neuer receiued the benefit of his sight: for that they dissuaded him from running, and crying so vehementlie after Christ. It is a miserable thing for a man to be a wind-mill, which maketh no meale, but according as the blast endureth. If the gale be strong, he surgeth about lustilie: but if the winde flake, he relenteth presentlie. So praise the vaine glorious man, and ye make him run: if he feele not the gale blow, he is out of heart: he is like the Babylonians, who, with a little sweete musicke, were made to adore any thing whatsoeuer. Luke 18.

10 The Scripture saith most truly; *As silver is tried in the fire by blowing so it is:* Daniel 3.  
*so is a man tried in the mouth of him that praises.* For as silver, if it be good, taketh no hurt thereby: but if it be euil, it goeth all into fume: so a vaine man by praise and commendation. How many haue we seene puffed vp with mens praises, and almost put beside them- Prou. 17.

- selues, for ioy thereof: and yet after-  
 ward brought downe, with a contrary  
 winde, and driuen full neere to despe-  
 ration by contempt? How many do we  
 see daily (as the Prophet did in his  
 daies) commended in their sinnes, and  
 blessed in their wickednes? How many  
 palpable and intollerable flatteries do  
 we heare both vsed, & accepted daily,  
 and no man crieth with good king Da-  
 uid; *Away with this oile, and ointment of*  
*sinners, let it not come vpon my head.* Is not  
 all this vanitie? Is it not madnes, as the  
 Scripture calleth it? The glorious an-  
 gels in heauen seeke no honour vnto  
 themselues, but all vnto God: and thou  
 poore worme of the earth desirest to  
 bee glorified? The foure and twentie  
 elders in the Apocalyps tooke off their  
 crownes, and cast them at the feete of  
 the Lambe: and thou wouldest pluck  
 fortie from the Lambe to thy selfe, if  
 thou couldest. O fond creature! How  
 truly saith the Prophet; *Homo vanitati*  
*similis factus est:* A man is made like vn-  
 to vanitie? That is, like vnto his owne  
 vanitie, as light as the very vanities  
 themselues which he followeth. And  
 yet the Wiseman more expressely; *In*  
*vanitate sua appenditur peccator:* The sin-  
 ner is weied in his vanitie. That is, by  
 the

the vanitie, which hee followeth, is  
seene how light and vaine a sinner is.

11 The second vanitie that belong- *Worldly*  
eth to ambition, is desire of worldlie *honor and*  
honour, dignitie, and promotion. And *promotion.*  
this is a great matter in the sight of a  
worldly man: this is a iewell of rare  
price, and worthie to be bought, euen  
with any labour, trauel, or perill what-  
soeuer. The loue of this, letteth the *Iohn 11.*  
great men that were christians in lew-  
rie, from confessing of Christ openly.  
The loue of this letteth *Pilate* from de-  
liuering Iesus, according as in consci- *Iohn 19.*  
ence he saw he was bound. The loue  
of this letteth *Agrippa* and *Festus* from *Acts 26.*  
making themselves Christians, albeit  
they esteemed *Pauls* doctrine to bee  
true. The loue of this letteth infinite  
men daily from imbracing the meanes  
of their saluation. But (alas) these men  
doe not see the vanitie hercof. *S. Paul*  
saith not without iust cause; *Nolite esse* *1. Cor. 14.*  
*pueri sensibus*: Be you not children in  
vnderstanding. It is the fashion of  
children to esteeme more of a pain-  
ted bable, then of a rich iewell: and  
such is the painted dignitie of this  
world: gotten with much labor, main-  
tained with great expences, and lost  
with intollerable grieve and sorrow.

Q

For

For better conceiuing whereof, ponder a little with thy selfe (gentle Reader) any state of dignitie that thou wouldest desire: and thinke how many haue had that before thee. Remember how they mounted vp, and how they descended downe againe: and imagin with thy selfe, which was greater, either the ioy in getting, or the sorrow in leessing it. Where are now all these Emperours, these Kings, these Princes and Prelates, which reioyced so much once at their owne aduancement? where are they now I say? who talketh or thinketh of them? Are they not forgotten, and cast into their graues long agoe? And doe not men boldly walke ouer their heads now, whose faces might not be looked on without feare in this world? what then haue their dignities done them good?

*The vanitie  
of  
worldly  
honor.*

12 It is a wonderfull thing to consider the vanitie of this worldly honor. It is like a mans owne shadow, which the more a man runneth after, the more it flieth: and when he flieth from it, it followeth him againe: and the only way to catch it, is to fall downe to the ground vpon it. So wee see, that those men which desire honor in this world, are now forgotten: and those  
which

which most fled from it, and cast themselves lowest of all men, by humilitie, are now most of all honoured: honoured (I say) most, euen by the world it selfe, whose enemies they were while they liued. For who is honoured more now, who is more commended and remembered then Saint *Paul*, and his like, which so much despised worldly honour in this life, according to the saying of the Prophet; *Thy friends (O Lord)* Psalm. 138.  
*are too too much honoured?* Most vaine then is the pursute of this worldly honor and promotion: seeing it neither contenteth the minde, nor continueth with the possessor, nor is void of great dangers, both in this life, and in the life to come, according to the saying of Scripture, *Most seuerie iudgement shall be vsed vpon those that are ouer others: the meane man shall obtaine mercie: but the great and strong shall suffer torments strongly.*

13 The third vanitie that belongeth *Worldly*  
 to ambition, or pride of life, is nobilitie of flesh and blood, a great pearle  
 in the eye of the world: but indeed in it selfe, and in the sight of God, a meere trifle and vanitie. Which holie  
 Job well vnderstood, when he wrote these words; *I said vnto reasones, showe* Job 37.  
*art.*

Of the world.

The second part.

are my father, and unto wormes, you are my mother and sisters. He that will behold the gentrie of his ancestors, let him looke into their graues, and see whether *Iob* saith truly, or no. True nobility was neuer begun, but by vertue: and therefore as it is a testimonie of vertue to the predecessors: so is it another of vertue vnto the successors. And hee which holdeth the name thereof by descent, without vertue, is a meere monster in respect of his ancestors, for that hee breaketh the limits of the nature of nobilitie. Of which sort of men, God saith by one Prophet; *They are made abominable, even as the things which they loue: their glory is from their natiuitie, from the belly, and from their conception.*

Ose. 7.

14 It is a miserable vanitie to go beg credit of dead men, when as wee deserue none our selues; to seeke vp old titles of honor from our ancestors, we being vtterly vncapable thereof, by our owne base manners and behauiour. Christ cleerely confounded this vanitie, when being descended himselfe of the greatest nobilitie that euer was in the world; and besides that, being also the sonne of God; yet called hee himselfe ordinarilie, the son of man; that is, the sonne of the virgin *Mary* (for otherwise

Mat. 8. 20.  
24. 26.

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otherwise hee was no sonne of man) Iohn 10.  
 and further then this also called him-  
 selfe a shepheard, which in the world  
 is a name of contempt. He sought not  
 up this, and that old title of honour to  
 furnish his stile withall, as our men do:  
 Neither when hee had to make a King 1.King.9:  
 first in Israel, did he seeke out the an- 1.King.16.  
 cientest blood; but tooke *Saul* of the  
 basest tribe of all Israel; and after him  
*David*, the poorest shepheard of all his  
 brethren. And when he came into the  
 world, he sought not out the noblest  
 men to make Princes of the earth; that  
 is, to make Apostles; but tooke of the  
 poorest and simplest, thereby to con-  
 found (as one of them saith) the foo-  
 lish vanitie of this world; in making  
 so great account of the preheminence  
 of a little flesh and blood, in this  
 life.

Matth.4.  
 Psalm.44.  
 1.Cor.1.

15 The fourth vanitie that belon- *The vani-*  
 geth to ambition, or pride of life, is *ty of world-*  
 worldly wisdom; whereof the Apo- *ty wisdom.*  
 stle saith; *The wisdom of this world is follie* 1.Cor.3.  
*with God* If it be follie, then great vani-  
 tie (no doubt) to delight so in it, as men  
 do. It is a strange thing to see, how con-  
 trary the iudgements of God are to the  
 iudgements of men. The people of Is- 1.King.2.  
 rael would needs haue a King (as I  
 haue



haue said) and they thought God would haue giuen them presently some great mighty prince to rule ouer them: but he chose out a poore fellow, that sought asses about the countrie. After that, when God would displace this man againe for his sin, he sent *Samuel* to annoint one of *Isay* his sonnes; and being come to the house, *Isay* brought forth his eldest sonne *Eliab*, a lustie tal fellow, thinking him indeed most fit to gouerne: but God answered: *Respect not his countenance, nor his tallnesse of personage, for I haue reiected him: neither doe I iudge according to the countenance of man.* After that *Isay* brought in his second son *Abinadab*, and after him *Samma*, and so the rest, vntill he had shewed him seuen of his sonnes. All which being refused by *Samuel*, they maruelled, and said, there was no moe left, but only a little red headed boy, that kept the sheep, called *David*: which *Samuel* caused to be sent for: and as soone as he came in sight, God said to *Samuel*, this is the man that I haue chosen.

16 When the Messias was promised vnto the Iewes to be a King, they imagined presently, according to their worldly wisdom, that hee should bee some great Prince: and therefore they refused

1. King. 16.

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refused Christ, that came in pouertie. James and John being yet but carnall, seeing the Samaritanes contemptuously to refuse Christs disciples sent to them, and knowing what Christ was, thought straightway that hee must in reuenge haue called downe fire from heauen to consume them: but Christ rebuked them, saying; *You know not of Luke 9. what spirit you are.* The Apostles preaching the crosse, and necessitie of suffering, to the wise Gentiles, and Philosophers, were thought presently fooles for their labours. *Refus* the Emperours Lieutenant, hearing *Paul* speake so Acts 26. much of abandoning the world, and following Christ, said, he was mad. Finally, this is the fashion of all worldly wise men: to condemne the wisdom of Christ, and of his Saints. For so the holy Scripture reporteth of their owne confession, being now in place of torment: *Nos insensati vitam illorum asinabamus insaniam: Sap. 9.* Wee fond men esteemed the liues of Saints as madnes. Wherefore, this is also great vanitie (as I haue said) to make such account of worldly wisdom: which is not only folly, but also madnes, by the testimony of the holy Ghost himselfe.

17. Who would not thinke, but that the

Of the world.

The second part.

1. Cor. 1.

the wise men of this world were the firstest to be chosen to do Christ service in his Church? Yet S. Paul saith; *Non multi sapientes secundum carnem*: God hath not chosen many wise men according to the flesh. Who would not thinke but that a worldly wise man might easilie also make a wise Christian; Yet S. Paul saith no: except first he become a foole: *Stultus fiat ut fiat sapiens*: If any man seeme wise among you, let him become a foole to the end hee may be made wise. Vaine then and of no account is the wisdom of this world, except it bee subiect to the wisdom of God.

The vanity of beautie.

Prou. 31.

Psalm. 118.

Psalm. 4.

18 The first vanitie belonging to pride of life, is corporall beautie: whereof the wise man saith; *Vaine is beautie, and deceivable in the grace of countenance*. Whereof also King David vnderstood properly, when he said; *Turne away mine eyes, (O Lord) that they behold not vanitie*. This is a singular great vanitie, dangerous and deceitfull: but yet greatly esteemed of the children of men: whose propertie is; *To loue vanitie*, as the Prophet saith. Beautie is compared by holy men to a painted snake, which is faire without, and full of deadly poison within. If a man did consider

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sider what infinit ruines and destruction haue come by ouer light giuing credit thereunto, he would beware of it. And if hee remembreth what foule drosse lieth vnder a faire skinne, hee would little be in loue therewith, saith one father. God hath imparted certaine sparkes of beautie vnto his creatures: thereby to draw vs to the consideration and loue of his owne beautie, whereof the other is but a shadow: euen as a man finding a little issue of water may seeke out the fountaine thereby; or hapning vpon a small veine of gold, may therby come to the whole mine it selfe. But we like babes, delight our selues only with the faire couer of the booke, and neuer doe consider what is written therein. In all faire creatures, that man doth behold, hee ought to read this, saith one father, that if God could make a peece of earth so faire and louely, with imparting vnto it some little sparke of his beauty: how infinit faire is hee himselfe, and how worthie of all loue and admiration? And how happie shall we be, when we shall come to enioy his beautifull presence, whereof now all creatures doe take their beaurie?

19 If we would exercise our selues  
 in

*Of the world.**The second part.**The vanitie of beautie.*

in these manner of cogitations, wee might easilie keepe our hearts pure and vnspotted before God in beholding the beautie of his creatures. But for that wee vse not this passage from the creature to the Creator, but rest only in the externall appearance of a deceitfull face, letting goe the bridle of foule cogitations, and setting wilfully on fire our owne concupiscences: hence it is, that infinit men doe perish daily by occasion of this fond vanitie. I call it fond for that euery child may describe the deceit, and vanitie thereof. For take the fairest face in the world, wherewith infinit foolish men fall in loue, vpon the sight, and rase it ouer but with a little scratch; and all the matter of loue is gone: let there come but an ague, and all this goodlie beautie is destroied: let the soule depart but one halfe houre from the bodie, and this louing face is vgly to look on: let it lie but two daies in the graue, and those which were so hot in loue with it before, will scarce abide to behold it, or come neere it. And if none of those things happen vnto it: yet quicklie commeth on old age, which riuclerth the skin, draweth in the eies, setteth out the teeth, and so disfigureth the

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the whole visage, as it becommeth more contemptible now, then it was beautifull and alluring before. And what then can be more vanitie then this? What more madnes, then either to take pride of it, if I see it in my selfe: or to indanger my soule for it, if I see it in others?

20 The sixth vanity belonging to *The vanity* pride of life, is the glory of fine apparell: against which the wise man saith; *rell.*

*In vestitu no gloriaberis unquam:* See thou Eccles. 11.

neuer take glorie in apparell. Of all vanities this is the greatest, which we see so common among men of this world. If Adam had neuer fallen, wee had neuer vsed apparell: for that apparell was deuised to couer our shame of nakednes, and other infirmities contracted by that fall. Wherefore, we that take pride and glorie in apparell, doe as much as if a begger should glory and take pride of the old clouts that doe couer his sores. S. Paul said vnto a bishop; *If we haue wherewithall to couer our*

*soules, let vs be content.* And Christ touched deeply the danger of nice apparell, when hee commended so much S. Iohn Baptist for his austere attire, adding for the contradictorie; *Qui molli-*

1. Tim. 6.

Mat. 3. 11.

Luke 7.

which

*Of the world.**The second part.*

which are apparelled in soft and delicate apparell are in Kings courts. In Kings courts of this world, but not in the Kings court of heauen. For which cause in the description of the rich man damned, this is not omitted by Christ, *That hee was apparelled in purple and silke.*

Luke 16.

21 It is a wonderfull thing to consider the different proceeding of God and the world herein. God was the first that euer made apparell in the world: and he made it for the most noble of all our ancestors, in paradise: and yet hee made it but of beastes skins. And S. Paul testifieth of the noblest Saints of the old Testament, that they were couered only with goates skins, and with haire of camels. What vanity is it then for vs to be so curious in apparell, and take such pride therein, as we doe? We rob and spoile all creatures almost in the world, to couer our backs, and to adorne our bodies withall. From one, we take his wooll: from another his skin: from another his furre: and from some other, their very excrements, as the filke, which is nothing else but the excrements of wormes. Not content with this, we come to fishes, and doe beg of them certaine pearles to hang about

Genes 3.

Heb. 11.

*The extreme vanitie and pouertie of man.*

We go downe into the ground for gold and siluer, and turne vp the sands of the sea for precious stones: and hauing borrowed all this of other creatures, we iet vp and downe prouoking men to looke vpon vs: as if all this now were our own. When the stone shineth vpon our finger, we will seeme (forsooth, thereby to shine. When the siluer and filke do glister on our backs, wee looke big, as if all that beautie came from vs. And so (as the Prophet saith) we passe ouer our daies in vanitie, and do not perceiue our owne extreame follie.

Psalm. 77.

The second generall branch which S. Iohn appointeth vnto the vanitie of this life, is concupiscence of the eies. Whercunto the ancient Fathers haue referred all vanities of riches and wealth of this world. Of this S. Paul writeth to Timothy; Give commandements to the rich men of this world, not to be high minded, nor so put hope in the uncertaintie of their riches. The reason of which speech is vttered by the Scripture in another place, when it saith; Riches shall not profit a man in the day of reuenge: That is, at the day of death and iudgement: which thing the rich men of this world doe confesse themselves, though

Concupiscence of the eies.

1. Tim. 6.

Prō. 11.



## Of the world.

## The second part.

- though too late, when they crie; *Dilectum iactantia quid nobis contulit?* What hath the brauery of our riches profited vs? all which euidently declareth the great vanity of worldly riches, which can doe the possessour no good at all, when he hath most need of their help;
- Sap. 5. *The vanitie and perill of worldly wealth.* Rich men haue slept their sleepe (saith the Prophet) and haue found nothing in their hands: that is, rich men haue passed ouer this life, as men doe passe ouer a sleepe, imagining themselves to haue golden mountaines, and treasures, and when they awake (at the day of their death) they find themselves to haue nothing in their hands. In respect whereof, the Prophet *Beruch* asketh this question; *Where are they now which heaped together gold and silver, and which made no end of their scraping together?* And he answered himselfe immediately; *Exsterniti sunt, & ad inferos descenderunt*: They are now rooted out, and are gone downe vnto hell. To like effect saith S. James; Now goe to you rich men, weep and howle in your miseries, that come vpon you: your riches are rotten, and your gold and silver rustie: and the rust thereof shall be in testimonie against you: it shall feede on your flesh as fire: you haue hoorded up wrath for your selues in the last day.
- Psalm. 75. *Rich men haue slept their sleepe* (saith the Prophet) and haue found nothing in their hands: that is, rich men haue passed ouer this life, as men doe passe ouer a sleepe, imagining themselves to haue golden mountaines, and treasures, and when they awake (at the day of their death) they find themselves to haue nothing in their hands. In respect whereof, the Prophet *Beruch* asketh this question; *Where are they now which heaped together gold and silver, and which made no end of their scraping together?* And he answered himselfe immediately; *Exsterniti sunt, & ad inferos descenderunt*: They are now rooted out, and are gone downe vnto hell. To like effect saith S. James; Now goe to you rich men, weep and howle in your miseries, that come vpon you: your riches are rotten, and your gold and silver rustie: and the rust thereof shall be in testimonie against you: it shall feede on your flesh as fire: you haue hoorded up wrath for your selues in the last day.
- Chap. 3.
- James. 5.

23 If wealth of this world be not on-  
 lie so vaine, but also so perilous, as here  
 is affirmed: what vanitie then is it for  
 men to set their minds vpon it as they  
 doe? *S. Paul* saith of himselfe, that *He*  
 *esteemed it all but as dung.* And hee had Philip. 3.  
 great reason surely to say so, seeing in-  
 deede they are but dung: that is, the ve-  
 ry excrements of the earth, and found  
 only in the most barren places thereof: Iob 28.  
 as they can tell which haue seene their  
 mines. What a base matter is this then  
 for a man to tie his loue vnto? God Leuit. 11.  
 commanded in the old law, that what-  
 soeuer did goe with his breast vpon the  
 ground, should be vnto vs in abomina-  
 tion: how much more then a reasona-  
 ble man, that hath glewed his hart and  
 soule vnto a peece of earth? *We came in* Chap. 1.  
*naked into this world, and naked we must go*  
 *forth againe,* saith *Iob*. The milwhee-  
 le stirreth much about, and beatech it  
 selfe from day to day: and yet at the  
 yeeres end it is in the same place, as it  
 was in the beginning: so rich men, let  
 them toile and labour what they can,  
 yet at their death must they bee as  
 poore, as at the first day wherein they  
 were borne. *When the rich man dieth*  
*(saith Iob) he shall take nothing with him,*  
*but shall close up his eies and find nothing.* Iob 27.

Pouertie

Of the world.

The second part.

Pouertie shall lay hands vpon him, and tempest shall oppresse him in the night; a burning wind shall take him away, and with a whirlwinde shall snatch him from his place: it shall rush vpon him, and shall not spare him: it shall bind his hands vpon him, and shall hisse ouer him. For that is such his place whither he must goe.

24 The Prophet David likewise forewarneth vs of the same in these words. Be not afraid when thou seest a man made rich, and the glorie of his house multiplied. For when he dieth he shall take nothing with him, nor shall his glorie descend to the place whither he goeth: he shall passe into the progenies of his ancestors. (that is, he shall goe to the place where they are, who haue liued as he hath done) and world will beare him end he shall see no more light.

25 Al this and much more is spoken by the holy Ghost to signifie the dangerous vanitie of worldly wealth: and the folly of those men, who labour so much to procure the same, with eternall perill of their soules, as the Scripture assureth vs. If so many Physitians, as I haue here alleaged Scriptures, should agree together, that such or such meates were venomous and perillous; I thinke few would giue the aduenture to eate them, though otherwise

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therwise in taste they appeared sweete  
and pleasant. How then commeth it to  
passe, that so many earnest admoniti-  
ons of God himselve, cannot stay vs  
from the loue of this dangerous vani-  
tie? *Nolite cor apponere*, saith God by the  
Prophet: that is, Lay not your heart  
vnto the loue of riches. *Qui diligit au-  
rum non iustificabitur*, saith the wise man:  
He that loueth gold shall neuer be iu-  
stified. *I am angrie greatly vpon rich na-  
tions*, saith God by Zacharie. Christ saith;  
*Amen dico vobis, quia diues difficile ingrebitur  
in regnum caelorum*. Truly I say vnto you,  
that a rich man shall hardly get into  
the kingdome of heauen. And againe;  
*Uite vnto you rich men, for that you haue  
receined your consolation in this life*. Finally  
S. Paul saith generally of all, and to all;  
*They which will be rich, do fall into tempta-  
tion, and into the snare of sh: diuell and into  
many unprofitable and hurtful desires, which  
drowne men in destruction and perdition.*

Psalm. 62.

Eccle. 31.

Chap. 1.

Matth. 19.

Luke 6.

1. Tim. 6.

26 Can any thing in the world be  
spoken more effectually to dissuade  
from the loue of riches, then this? Must  
not heere now the couetous men ei-  
ther denie God, or condemne them-  
selues in their owne consciences? Let  
them go, and excuse themselues by the  
pretence of wife and children, as they

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*Of the world.**The second part.**The presence of wife and children refused.*

are wont, saying; they meane nothing else, but to provide for their sufficiency. Doth Christ or *S. Paul* admit this excusation? ought we so much to loue wife, or children, or other kindred, as to indanger our soules for the same? What comfort may it be to an afflicted father in hell, to reméber, that by his meanes, his wife, and children do liue wealthily in earth? All this is vanitie (deere brother) and meere deceit of our spiritual enemie. For within one moment after we are dead, we shall care no more for wife, children, father, mother, or brother in this matter, then we shall for a meere stranger: and one penie giuen in almes while we liued (for Gods sake) shall comfort vs more at that day, then thousands of pounds bestowed vpon our kinne, for the naturall loue we bare vnto our own flesh and blood: the which, I would to Christ worldlie men did consider. And then (no doubt) they would neuer take such care for kindred, as they doe: especially vpon their death-beds: whence presentlie they are to depart to that place, where flesh and blood holdeth no more priuiledge; nor riches haue any power to deliuer: but only such, as were well bestowed in the seruice of God, or giuen

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to the poore for his names sake. And this shall be sufficient for this point of riches.

27 The third branch of worldly vanity is called by Saint Iohn, concupiscence of the flesh: which containeth all pleasures and carnall recreations: as banketting, laughing, playing, and the like, wherewith our flesh is much delighted in this world. And albeit in this kinde, there is a certaine measure to be allowed vnto the godlie, for the cōuenient maintenance of their health (as also in riches it is not to be reprehended) yet, that all these worldlie solaces are not onely vaine, but also dangerous, in that excesse and abundance, as worldly men seeke and vse them, appeareth plainely by these words of Christ: *Woe be vnto you which now doe laugh, for you shall weepe: Woe be vnto you that now lue in fill, and satietie: for the time shall come when you shall suffer hunger.* And againe in Saint Iohns Gospel speaking to his Apostles, and by them to all other, he saith; *You shall weepe and pule: but the world shall reioyce.* Making it a signe distinctiue betweene the good and the bad, that the one shall mourne in this life, and the other reioyce, and make themselues merrie.

Of the world.

The second part.

- 28 The very same doth *Iob* confirme, both of the one, and the other sort: for of worldlings he saith; *That they solace themselves with all kind of musicke, and doe passe over their daies in pleasure, and in a very moment do goe downe into hell.* But of the godly he saith in his owne person; *That they sigh before they eate their bread.* And in another place; *That they feare all their works, knowing that God spareth not him which offendeth.* The reason whereof the wise man yet further expresseth, saying; *That the works of good men are in the hands of God: and no man knoweth (by outward things) whether loue or hatred at Gods hands: but all is kept vncertaine for the time to come.* And old *Tobias* insinuateth yet another cause, when he saith; *What ioy can I haue or receiue, seeing I sit beere in darknes?* Speaking literally of his corporall blindnes, but yet leauing it also to be vnderstood of spirituall and internall darknes.

*Why good men are sad in this life.*

1. Cor. 2.  
2. Cor. 7.  
Philip. 2.  
Iob 3.  
Iohn 16.]

29 These are then the causes (beside externall affliction, which God often sendeth) why the godly doe liue more sad and fearefull in this life, then wicked men do, according to the counsell of *S. Paul*; and why also they sigh often and weepe, as *Iob* and *Christ* do affirme; for that they remember often the iustice

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justice of God: their owne frailty in sin-  
ning: the secret iudgement of Gods  
predestination \* vncertaine to vs: the  
vale of miserie and desolation, wherein  
they liue heere: which made euen the  
Apostles to grone, as S. Paul \* saith,  
though they had lesse cause thereof  
then we. In respect whereof we are wil-  
led to passe ouer this life in carefulnes,  
watchfulnes, feare and trembling: and  
in respect whereof also, the wiseman  
saith; *It is better to goe to the house of sor-  
row, then to the house of feasting.* Againe;  
*Where sadnes is, there is the heart of wise  
men: but where mirth is, there is the heart  
of fooles.* Finally, in respect of this, the  
Scripture saith; *Beatus homo qui semper est  
pauidus.* Happy is the man which always  
is fearefull. Which is nothing else, but  
that which the holy Ghost comandeth  
euery man by *Micheas* the Prophet, *Sol-  
licitum ambulare cum Deo*; To walke care-  
full and diligent with God: thinking  
vpon his commandements: how wee  
keepe and obserue the same: how wee  
resist, and mortifie our members vpon  
earth, and the like. Which cogitations,  
if they might haue place with vs, would  
cut off a great deale of those worldly  
pastimes wherewith the carelesse sort  
of sinners are overwhelmed: I meane

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of. Rom. 8.  
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farre is it  
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a Rom. 8.  
Ephes. 4.  
Matth. 24.  
2. Cor. 5.  
and 7.  
b Eccle. 7.  
Prou. 28.  
Mich. 6.



Of the world.

The second part.

of those good fellowships of eatings, drinkings, laughings, singings, disputings, and other such vanities that distract vs most.

Iohn 10.  
Luke 19.

39 Hereof Christ gaue vs a most notable aduertisement, in that he wept often, as at his natiuitie; at the resurrection of *Lazarus*; vpon Ierusalem; and vpon the crosse. But he is neuer read to haue laught in all his life. Hereof also is our owne natiuitie and death a signification: which beeing both in Gods hands, are appointed vnto vs, with sorrow and griefe, as we see. But the middle part thereof, that is, our life being left in our owne hands (by Gods appointment) wee passe it ouer with vaine delites, neuer thinking whence we came, nor whither we goe.

A similitude.

31 A wise traoueller passing by his Inne, though he see pleasant meates offered him: yet hee forbeareth vpon consideration of the price, and the iourney he hath to make, and taketh in nothing, but so much as he knoweth well, how to discharge the next morning at his departure: but a foole layeth hands on euery delicate baite that is presented to his sight, and playeth the prince for a night or two. But when it commeth to the reckoning, he wisheth

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witheth that he had liued only with bread and drinke, rather then to be so troubled as he is for the paiment. The custome of many Churches yet is to fast the euen of euery feast, and then to make merrie the next day, that is, vpon the feastiuall day it selfe: which may represent vnto vs, the abstinent life of good men in this world, and the mirth that they haue in the world to come. But the fashion of the world is contrarie, that is, to eate and drinke merrilie first at the Tauerne, and after, to let the host bring in his reckoning. They eate, drinke and laugh: and the host scoreth vp all in the meane space. And when the time commeth that they must pay, many an heart is sad, that was pleasant before.

32 This the Scripture affirmeth also of the pleasures of this world; *Risus dolore miscbitur, & extrema gaudij luctus occupat*: Laughter shall be mingled with sorrow, and mourning shall ensue at the hinder end of mirth. The diuel that plaieth the host in the world, and will serue you with what delight or pleasure you desire, writeth vp all in his booke: and at the day of your departure (that is, at your death) will hee bring the whole reckoning, and charge

Prou. 14.

Of the world.

The second part.

Amos 2.

Tob. 2.

Apoc. 18.

Psal. 38.

Esay 59.  
The ropes  
of vaine-  
glorie.

you with it all: and then shall follow that which God promiseth to worldlings by the Prophet *Amos*; *Your mirth shall be turned into mourning and lamentation.* Yea, and more then this, if you be not able to discharge the reckoning, you may chance to heare that other dreadfull sentence of Christ in the *Apocalyps*; *Quantum in delicijs fuit, tantum dato illi tormentum*: Looke how much he hath bin in his delites, so much torment do you lay on him.

33 Wherefore to conclude this point, and therewithall this first part touching vanities: truly may we say with the Prophet *Dauid*, of a worldly minded man; *Vniuersa vanitas omnis homo viuens*: The life of such me containeth all kind of vanitie. That is, vanitie in ambition, vanitie in riches, vanitie in pleasure, vanitie in all things which they most esteeme. And therefore I may well end with the words of God, by the Prophet *Esay*; *Ve vobis, qui trahitis iniquitatem in funiculis vanitatis*: Woe bee vnto you which do draw wickednes in the ropes of vanitie. These ropes are those vanities of vaine glorie, promotion, dignitie, nobilitie, beautie, riches, delights, and other before touched: which alwaies draw with them some iniquitie and

and sinne. For which cause, *David* saith Psalm. 3.  
vnto God ; *Thou hatest* (O Lord) *obseruers*  
*of superfluous vanities.* And lastly for this  
cause the holie Ghost pronounceth ge- Psalm. 39.  
nerally of all men ; *Beatus vir qui non re-*  
*spectis in vanitates, & insanias falsas :* Bles-  
sed is that man, which hath not respec-  
ted vanities, and the false madnes of  
this world.

34 Now come I then to the second  
part proposed in this chapter, to shew  
how this world, with the commodities  
thereof, are not onely vanities, but also  
deceits (as Christ termeth them) for  
that indeede, they performe not vn-  
to their followers those idle vanities  
which they doe promise. Wherein the  
world may be compared to that wret-  
ched and vngratefull deceiuer *Laban :*  
who made poore *Iacob* to serue him se-  
uen yeeres for faire *Rachel*, and in the  
end deceiued him with foule *Lea*. What  
false promises doth the world make  
daily ? To one it promiseth long life  
and health: and cutteth him off in the  
middest of his daies. To another, it pro-  
miseth great wealth and promotion :  
and after long seruice, performeth no  
part thereof. To another it promiseth  
great honour by large expences : but  
vnder-hand it casteth him into con-

<sup>2</sup>  
*How*  
*worldly*  
*vanities*  
*are also de-*  
*ceites.*  
Matth. 13.

Genes. 29.

*False pro-*  
*mises of*  
*the world.*

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*Of the world.**The second part.*

tempt by beggerie. To another it assur-  
eth great aduancement by mariage:  
but yet neuer giueth him abilitie to  
come to his desire. Goe you ouer the  
whole world: behold countries; view  
prouinces; looke into cities; harken at  
the doores and windowes of priuate  
houses, of Princes palaces, of secret  
chambers: and you shall see, and heare  
nothing but lamentable complaints:  
one, for that he hath lost: another, for  
that he hath not woone: a third, for  
that he is not satisfied: ten thousand,  
for that they are deceiued.

*The false  
promise of  
renowne.*

35 Can there bee a greater deceit  
(for examples sake) then to promise  
renowne, and memorie, as the world  
doth to her followers: and yet to for-  
get them as soone as they are dead?  
Who doth remember now one of for-  
tie thousand iolly fellowes in this  
world, Captaines, Souldiers, Counsel-  
lers, Dukes, Erles, Princes, Prelates,  
and Emperours: Kings, and Queenes:  
Lords, and Ladies? who remembreth  
them I say? Who once thinketh or  
speaketh of them now? Hath not their  
memory perished with their sound, as  
the Prophet saith? Did not *Iob* pro-  
mise truly, that *Their remembrance should  
be as ashes troden vnder foote*? And *David*,  
that

*Psal. 9.  
Iob. 13.*

that *They should bee as dust blowne with the winde?* Diuers men there haue Plalm. 2.

beene ere this, that haue beene very meane in common account: and yet because they haue laboured to be vnknowne to the world, therefore the rather the world both remembreth and honoreth now the memorie of them. But many a King and Emperour haue strued and laboured all their life, to beknowne in the world, and yet are now forgotten. So that the world is like in this point (as one saith) vnto a couetous and forgetfull host, who if he see his olde ghest come by in beggerly estate, all his money being spent, hee maketh semblance not to know him. And if the ghest maruell thereat, and say, that he hath come often that way, and spent much money in the house: the other answereth, it may be so, for there passe this way so many, as we vse not to keepe account thereof. But what is the way to make this host to remember you (saith this Author;) The way is to vse him ill as you passe by: beate him well, or doe some other notable iniurie vnto him, and he will remember you as long as hee liueth, and many times will talke of you when you are far off from him.

*A comparison.*

*Of the world.*

*The second part.*

*What the  
deceits of  
the world  
bee.*

*A simili-  
tude.*

36 Infinite are the deceits and dissimulations of the world. It seemeth goodly, faire and gorgious in outward shew: but when it commeth to handling, it is nothing but a feather; when it commeth to sight, it is nothing but a shadow; when it commeth to weight, it is nothing but smoke; when it commeth to opening, it is nothing but an image of plaister-worke, full of old rags and patches within. To know the miseries of the world, you must goe a little out from it. For, as they which walke in a mist doe not see it so well, as they which stand vpon an hill from it: so fa-  
reth it in discerning the world; whose propertie is, to blind them that come to it, to the end they may not see their owne estate: euen as a Rauē, first of all striketh out the poore sheepes eie; and so bringeth to passe, that she may not see the way to escape from his tyrannie.

37 After the world hath once bereft the worldling of his spiritual sight, that he can iudge no longer betweene good and euill; vanitie, and veritie: then it rocketh him asleepe, at ease and pleasure: it bindeth him sweetly; it deceiueth him pleasantly; it tormenteth him in great peace and rest: it hath a  
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proud spirit straightwaies, to place him in the pinnacle of greedy ambition, Matth. 4. and there hence to shew him all the dignities & preferments of the world : it hath twenty false Merchants, to shew him in the darke, the first and former ends of faire and pretious clothes. (But he may not looke into the whole peeces, nor carry them to the light.) It hath 3. King. 22. foure hundred false prophets to flatter him, as *Achab* had, which must keepe him from the hearing of *Micheas* his counsell : that is, from the remorse of his owne conscience, which telleth him truth : it hath a thousand cunning flatters, to lay before him pleasant baits, Apoc. 17. but all furnished with dangerous hooks within : it hath infinite strumpets of Babylon, to offer him drinke in golden cups, but all mingled with most deadlie poison : it hath in euery doore an alluring *label*, to intice him into the milk of pleasures and delights ; but all haue their hammers and nailes in their hands, to murder him in the braine when he falleth asleepe. It hath in euery corner, a flattering *Isab*, to embrace with one arme, and kill with the other. 2. King. 20. A false *Indas* to giue a kisse, and there- Luke 22. with to betray. Finally, it hath all the deceites, all the dissimulations, all the flatteries.



flatteries, all the treasons that possible may bee deuised. It hateth them that loue it, deceiueth them that trust it; afflicteth them that serue it; reprocheth them that honour it; damnableth them that follow it: and most of all forgetteth them that labour and trauell most of all for it. And to be brieue in this matter, doe you what you can for this world, and loue it, and adore it, as much as you will: yet in the end you shall find it a right *Nabal*: who after many benefits receiued from *Dauid*, yet when *Dauid* came to haue need of him, he answered; *Who is Dauid? Or who is the son of Iſay that I should know him?* Vpon great cause then said the Prophet *Dauid*; *O you children of men, how long will you be so dull harted? Why doe you loue vanitie, and seeke after a lie?* Hee calleth the world not a lier, but a lie it selfe: for the exceeding great fraud and deceit which it vseth.

1. King. 25.

Pſalm. 4.

38 The third name or property that Christ ascribeth vnto the pleasures and riches of the world, is, that they are thornes: of which *S. Gregorie* writeth thus; Who euer would haue beleueed mee, if I had called riches thornes, as Christ here doth, seeing thornes doe pricke, and riches are so pleasant?

3  
How pleasures of the world are thornes.

Homil. 15.  
in Euang.

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pleasant? And yet surely they are  
 thornes for that with the prickes of  
 their carefull cogitations, they teare  
 and make bloodie the minds of world-  
 ly men. By which words this holy fa-  
 ther signifieth, that euen as a mans  
 \* naked body tossed and tumbled a-  
 mong many thornes, cannot bee but  
 much rent and torne, and made bloo-  
 die with the prickes thereof: so a world-  
 ly mans soule beaten with the cares &  
 cogitations of this life cannot but be  
 vexed with restles pricking of the same,  
 and wounded also with many tempta-  
 tions of sin, which doe occurre. This  
 doth Salomon (in the places before al-  
 leaged) signifie, when he doth not only  
 call the riches and pleasures of this  
 world, a *Vanitie of vanities*, that is, the  
 greatest vanitie of all other vanities:  
 but also *Afflictions of spirit*: giuing vs to  
 vnderstand, that where these vanities  
 are, and the loue of them once entre-  
 red; there is <sup>b</sup> no more peace of God,  
 which passeth all vnderstanding: there  
 is no longer rest, or quiet of mind: but  
 warre of desires: vexation of thoughts:  
 tribulation of feares: pricking of cares:  
 y<sup>n</sup>quietnesse of soule: which is indeed  
 a most miserable and pitifull affliction  
 of spirit.

**B** But the words of Christ declare that it is another thing that he did especially respect therein: that is, the cho-king or destroying of such corne as was sown among the, and the utter extinguishing or great hindering of all good motions of the spirit of God, in all those that are worldly minded.  
 a Eccle. 1.2.  
 b Philip. 4.

*Of the world.**The second part.**A comparison.*

39 And the reason hereof is, that as a clocke can neuer stand still from running, so long as the peazes doe hang thereat: so a worldly man hauing infinite cares, cogitations, and anxieties hanging vpon his mind, as peazes vpon the clocke, can neuer haue rest, or repose day or night, but is inforced to beate his braines, when other men sleepe, for the compassing of those trifles wherewith hee is incumbred. Oh how many rich men in the world doe feele to be true, that I now say? How many ambitious men doe proue it daily, and yet will not deliuer themselues out of the same?

Exodus 8.

40 Of all the plagues sent vnto Egypt, that of the flies was one of the most troublesome, and fastidious. For they neuer suffered men to rest: but the more they were beaten off, the more they came vpon them. So of all the miseries and vexations, that God laieth vpon worldlings, this is not the least, to be tormented with the cares of that, which they esteeme their greatest felicitie, and cannot beate them off, by any meanes they can deuise. They rush vpon them in the morning, as soone as they awake: they accompanie them in the day: they forsake them

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them nor at night: they follow them  
 to bed: they let them from their sleepe:  
 they afflict them in their dreames: and  
 finally, they are like to those importune  
 and vnmercifull tyrants, which God  
 threatneth to wicked men by *Ieremie* *Ierem. 16.*  
*the Prophet; Qui nocte ac die non dabunt*  
*requiem:* Which shall giue them no rest  
 either by day or night: and the cause  
 hereof, which God alleagerh in the  
 same Chapter, is; *Quia abstuli pacem me-*  
*am à populo isto (dicit Dominus) misericordi-*  
*am, & miserationes:* For that I haue ta-  
 away my peace from this kind of peo-  
 ple (saith God) I haue taken away my  
 mercie and commiserations: a verie  
 heauie sentence to al them that lie vn-  
 der the yoke and bondage of these  
 miserable vanities.

41 But yet the Prophet *Esay* hath a  
 much more terrible description of  
 these mens estate; *They put their trust in* *Esay 59.* 7  
*things of nothing, and doe talke vanities:*  
*they conceive labour, and bring forth iniqui-*  
*tie: they breake the egges of Serpents, and*  
*weaue the webs of spiders: hee that shall*  
*eat their egges shall die: and that which is*  
*hatched thence, shall be a cockatrice: their*  
*webs shall not make cloth to couer them: for*  
*that, their workes are unprofitable: and the*  
*worke of iniquitie is in their hands.* These  
 are

Of the world.

The second part.

The expli-  
cation of  
the words  
of Esay.

are the words of Esay, declaring vnto vs by most significant similitudes, how dangerous thornes the riches & pleasures of the world are. And first hee saith, *They put their hope in things of nothing, and doe talke vanitie*: to signifie that he meaneth of the vanities, and vaine men in this world: who commonlie doe talke of the things which they loue best, and wherein they place their greatest affiance. Secondly, hee saith, *They conceiue labour and bring forth iniquitie*. Alluding herein to the child-birth of women, who first doe conceiue in their wombe, and after a great deale of trauell, doe bring forth their infant; so worldly men, after a great time of trauell and labour in vanities, doe bring forth no other fruite, then sinne and iniquitie. For that is the effect of those vanities, as he speaketh in the same chapter, crying out to such kind of men; *Woe be vnto you which doe draw iniquitie in the ropes of vanitie*.

42 But yet to expresse this matter more forcible, he vseth two other similitudes, saying; *They break the egges of serpents, and do weaue the webs of spiders*. Signifying by the one the vanitie of these worldly cares: and by the other the danger thereof. The spider we see, taketh

geth great paines and labour many  
 laies together to weaue himself a web :  
 and in the end, when all is done, com-  
 meth a puffle of wind, or some other  
 little matter, and breaketh all in pee-  
 ces. Euen as he in the Gospell, which  
 had taken great trauell and care, in  
 heaping riches together, in plucking  
 downe his old barnes, building vp of  
 new : and when he was come to say to  
 his soule ; *Now bee merrie* : that night  
 his soule was taken from him, and all  
 his labour lost. Therefore *Esay* saith in  
 this place; that *The webs of these weauers*  
*shall not make them closh to couer them with-*  
*all : for that their workes are unprofitable.*

Luke 10.

43 The other comparison containeth  
 matter of great danger and feare.  
 For as the bird that sitteth vpon the  
 egges of serpents, by breaking & hat-  
 ching them, bringeth foorth a peri-  
 lous broode, to her owne destruction:  
 so those that sit abroode vpon these va-  
 nities of the world (saith *Esay*) do hatch  
 at last their owne destruction. The rea-  
 son whereof is (as he saith) *For that the*  
*worke of iniquitie is in their hand.* Still  
 harping vpon this string, that a man  
 cannot loue and follow these vanities,  
 or intangle himself with their ropes (as  
 his phrasis is) but that he must indeede  
 draw

Of the world.

The second part.

Deut. 32.

draw on much iniquitie therewith: that is, he must mingle much sinne and offence of God with the same: which effect of sin, because it killeth the soule, that consenteth vnto it, therefore *Esay* compareth it vnto the broode of Serpents, that killeth the bird which bringeth them forth to the world. And finally, *Moses* vseth the like similitudes, when hee saith of vaine and wicked men; *Their vineyard is the vineyard of Sodomites, their grape is the grape of gall, and their clusters of grapes are most bitter: their wine is the gall of dragons, and the poison of cocatrices incurable.* By which dreadfull and loathsome comparisons, he would giue vs to vnderstand, that the sweet pleasures of this world are indeede deceits, and will prooue themselues one day most bitter and dangerous.

4  
The fourth  
part, how  
the world  
is miserie.

43 The fourth point that wee haue to consider is, how this word, *Aerumna*, that is, miserie and calamitie, may be verified of the world, and the felicitie thereof. Which thing though it may appeare sufficiently by that which hath been said before: yet will I (for promise sake) discusse it a little further in this place, by some particulars. And among many miseries which I might here recount; the first, and one of the greatest

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the breuitie and vncertaintie of all *Breuitie.*  
worldly prosperitie. Oh, how great a  
miſerie is this vnto a worldly man, that  
would haue his pleasures constant and  
perpetuall? *O death how bitter is thy re-*  
*membrance (ſaith the wiſe man) vnto a*  
*man that hath peace in his riches?* We haue  
ſcene many men aduanced, and not  
indured two moneths in their proſpe-  
ritie: we haue heard of diuers marri-  
ed in great ioy, and haue not liued fixe  
daies in their felicitie: we haue read of  
ſtrange matters in this kind; and wee  
ſee with our eies no few examples dai-  
ly. What a grieve was it (thinke you) to  
*Alexander the great,* that hauing ſubdu-  
ed in twelue yeeres the moſt part of all  
the world, ſhould be then inforced to  
die when he was moſt deſirous to liue:  
and when he was to take moſt ioy, and  
comfort of his victories? What a for-  
row was it to the rich man in the Goſ-  
pell, to heare vpon the ſudden: *Hac*  
*noſte:* Euen this night thou muſt die?  
What a miſerie will this bee to many  
worldlings, when it commeth, who now  
build palaces, purchaſe lands, heape vp  
riches, procure dignities, make marria-  
ges, ioyne kindreds, as though there  
were neuer an end of theſe matters?  
What a dolefull day will this bee to  
them

Eccl̃. 14.

1. Mac. 7.

Luke 12.



*Of the world.**The second part.**A comparison.**Discontentments.*

them(I say) when they must forgoe all these things which they doe so much loue? When they must be turned off, as Princes mules are wont to be, at the iournies end: that is, their treasure taken from them, and their gauld backes onely left vnto themselves? For as wee see these mules of Princes goe, all the day long, loaden with treasure, and couered with faire clothes, but at night shaken off into a sorrie stable, much brused and gauled, with the carriage of those treasures: so rich men that passe through this world, loaden with gold and siluer, and doe gaule greatlie their soules in cariage thereof, are despoiled of their burden at the day of death, and are turned off, with their wounded consciences, to the loathsome stable of hell and damnation.

45. Another miserie ioyned to the prosperitie of this world, is the grievous counterpoize of discontentments, that euery worldlie pleasure hath with it. Run ouer euery pleasure in this life, and see what sauce it hath adioyned: Aske them that haue had most prooffe thereof, whether they remaine contented, or no? The possession of riches is accompanied with so many feares, and cares, as hath been

shewed:

newed: the aduancement of honours  
is subiect to al miserable seruitude that  
may bee deuised: \* the pleasure of  
the flesh, though it be lawfull and ho-  
nest, yet is it called by S. *Paul* <sup>a</sup> *Tribu-*  
*lation of the flesh*: but if it be with sin,  
ten thousand times more it is enuiro-  
ned with all kinds of miseries.

46 Who can reckon vp the calami-  
ties of our bodie? So many diseases,  
so many infirmities, so many \* mis-  
chances, so many dangers? Who can  
tell the passions of our mind that doe  
afflict vs now with anger, now with sor-  
row, now with enuie, now with furie?  
Who can recount the aduersities, and  
miseries, that come by our goods?  
Who can number the hurts and dis-  
contentations, that daily insue vpon  
vs, from our neighbours? One cal-  
leth vs in law for our goods: ano-  
ther pursueth vs for our life: a third by  
slander impugneth our good name:  
one afflicteth vs by hatred, another by

B  
\* It selfe is  
not so cal-  
led: but it is  
said, that  
those that  
many shuld  
haue tribu-  
laciō in the  
flesh: which  
is in respect  
of the cares  
and mole-  
statiōs that  
commonlie  
hang,  
(specially  
at that time  
as the case  
stood with  
them) on  
the married  
estate.

a 1. Cor. 7.

Verse 28.

Of goods.

Of neigh-  
bours.

B.

\* Whereas chāce & fortune are vsed of vs in such like sense,  
though the sense & meaning of those that are instructed in  
the faith be good, referring al to the providence of God: yet  
seeing that S. Austen long since was sorrie, that he had so  
much vsed such words, as appeareth, Retr. l. c. 1. it were good  
that we also should more warily decline such words, as o-  
thers haue so prophanely abused. And better were it a great  
deale to say, that such things are of the hand of God.

enuy,

enuie, another by flatterie, another by deceite, another by reuenge, another by false witnes, another by open armes. There are not so many daies, nor howers in our liues, as there are miseries and contrarieties in the same. And further then this the euil hath this prerogatiue aboue the good, in our life; that one defect onely ouerwhelmeth and drowneth a great number of good things together: as if a man had all the felicities heaped together, which this world could yeeld, and yet had but one tooth out of tune: all the other pleasures would not make him merrie. Hereof you haue a cleere example in *Aman* chief Counsellor of King *Affuerus*: who for that *Mardocheus* the Iew did not rise to him, when he went by, nor did honour him, as other men did: hee said to his wife and friends, that all his other felicities were nothing, in respect of this one affliction.

47 Adde now to this misery of darknesse and blindnesse, wherein worldlie men liue (as in part I haue touched before) most fitly prefigured by the palpable darkenes of *Ægypt*, wherein no man could see his neighbour, no man could see his worke, no man could see his way: such is the darkenesse where-

in

Hector 5.

The misery  
of blindnes.

Exod. 10.

in worldly men walke; *They haue eies* Matth. 13.  
*but they see not*, saith Christ: that is,  
 though they haue eies to see the mat-  
 ters of this world: yet they are blind,  
 for that they see not the things they  
 should see indeed. *Children of this world* Luke 11.  
*are wiser in their generation, then the chil-*  
*dren of light.* But that is only in matters  
 of this world, in matters of darkenesse,  
 not in matters of light, whereof they  
 are no children; *For as the carnall man* 1. Cor. 2.  
*understandeth not the things which are of*  
 God. Walke ouer the world, and you  
 shall find men as sharpe eied as Eagles  
 in things of the earth: but the same  
 men as blind as beetles in matters of  
 heauen. Thereof ensue those lamenta-  
 ble effects, that we see dailie of mans  
 lawes so carefullie respected, and Gods  
 commandements so contemptuousslie  
 reiected: of earthlie goods sought for,  
 and heauenly goods not thought vpon:  
 of so much trauell taken for the body,  
 and so little care vsed for the soule. Fi-  
 nally, if you wil see in what great blind-  
 nes the world doth liue, remember that  
 S. Paul comming from a worldling to Acts 9.  
 be a good Christian, had scales taken  
 from his eies by *Ananias*, which coue-  
 red his sight before when he was in his  
 pride, and rust of the world.

Of the world.

The second part.

Temptations and dangers.

Athan. in vita Anthony.

Psal. 10.

48 Besides all these miseries, there is yet another miserie, greater in some respect then the former: and that is, the infinit number of temptations, of snares, of intisements in the world, whereby men are drawne to perdition dailie. *Athanasius* writeth of *S. Anthony the Hermite*, that God revealed vnto him one day the state of the world, and he saw it all hanged full of nets in euerie corner, and diuels sitting by to watch the same. The Prophet *David* to signifie the very same thing: that is, the infinite multitude of snares in this world, saith; *God shal raine snares vpo sinners*. That is, God shall permit wicked me to fall into snares: which are as plentiful in the world, as are the drops of raine, which fall downe from heauen. Euerie thing almost is a deadly snare, vnto a carnall and loose-harted man. Every sight that he seeth; euery word that he heareth; euery thought that he conceiueth; his youth, his age, his friends, his enemies, his honor, his disgrace, his riches, his pouertie, his companie keeping, his prosperitie, his aduersitie, his meate that he eateth, his apparell that he weareth: all are snares to draw him to destruction, that is not watchfull.

49 Of this then, and of the blindness declared before, doth follow the last, *Facilitie of sinning.* and greatest miserie of all which can be in this life : and that is, the facilitie whereby worldly men doe run into sin. For truly saith the scripture; *Miseros factus populus peccatum:* Sin is the thing that maketh people miserable. And yet, how easily men of the world doe commit sinne, and how little scruple they make of the matter, *Iob* signifieth, when talking of such a man, he saith; *Bibis quasi aquam iniquitatem:* He supbeth vp sin, as it were water. That is, with a great facilitie, custome, & ease, passeth he down any kind of sinne that is offered him, as a man drinketh water when he is athirst. He that wil not belecue the saying of *Iob*, let him prooue a little by his owne experience whether the matter be so or no: let him walk out into y<sup>e</sup> streets, behold the doings of men, view their behavior, consider what is done in shops, in halls, in consistories, in iudgement seats, in palaces, & in common meeting places abroad; what lying, what slandering, what deceiuing there is. He shall find, that of all things wherof men take any account, nothing is so little accounted of as to sin, he shall see iustice sold, veritie wrested, shame lost, & equi-

Prou. 14.

Iob 15.

The sinfull  
state of the  
world.

*Of the world.*

*The second part.*

tie despised. He shall see the innocent condemned, the guiltie deliuered, the wicked aduanced, the vertuous oppressed. He shall see many theeuers flourish, many vsurers beare great sway, many murtherers & extortioners reuerenced & honored, many fooles put in authoritie, and diuers, which haue nothing in the but the forme of men by reason of monie to be placed in great dignities, for the gouernment of others. He shal heare at euery mans mouth almost vanitie, pride, detraction, enuie, deceit, dissimulation, wantonnes, dissolution, lying, swearing, periurie, and blaspheming. Finally, he shall see the most part of men to gouerne themselves absolutely, euen as beasts do, by the motion of their passions, not by law of iustice, reason, religion, or vertue.

*The fift  
part of this  
Chapter.*

*Rom. 8.*

50 Of this doth insue the fift point that Christ toucheth in his parable, and which I promised here to handle: to wit, that y loue of this world choketh vp, and strangleth euery man whom it possesseth, from all celestial & spirituall life: for that it filleth him with a plaine contrarie spirit, to the spirit of God. The Apostle saith; *Si quis spiritus Christi non habet, hic non est eius*: If any man hath not the spirit of Christ, this fellow be-  
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longeth not vnto him. Now, how con-  
trarie the spirit of Christ, and the spirit  
of the world is, may appeare by the  
fruits of Christs spirit reckoned vp by  
S. Paul vnto the Galathians: to wit,  
*Charitie*, which is the roote and mother  
of all good works: *Ioy* in seruing God:  
*Peace*, or tranquillitie of minde in the  
stormes of this world: *Patience* in ad-  
uersitie: *Longanimitie*, in expecting our  
reward: *Bonitie*, in hurting no man:  
*Benignitie*, in sweet behauiour: *Gentle-  
nes*, in occasion giuen of anger: *Faith-  
fulnes*, in performing our promises:  
*Modestie*, without arrogancie: *Conti-  
nencie*, from all kind of wickednes: *Cha-  
stite*, in conseruing a pure minde in a  
cleane and vnspotted bodie. Against  
these men (saith S. Paul) there is no law.  
And in the verie same chapter he ex-  
presseth the spirit of the world by the  
contrarie effects, saying; *The works of*  
*the flesh are manifest, which are fornication,*  
*uncleannes, wantonnes, lecherie, idolatrie,*  
*poisoning, enmities, contentions, emulations,*  
*wrath, strife, dissension, sects, enuie, mur-  
der, drunkennes, gluttonie, and the like:*  
*of which I foretell you, as I haue sold you be-  
fore, that those men which doe such things*  
*shall neuer obtaine the kingdome of heauen.*

Galath. 5.  
The effects  
of the spi-  
rit of  
Christ.

Galath. 5.  
The effects  
of the spi-  
rit of this  
world.

si Heere now may euery man iudge



*Of the world.*

*The second part.*

*The rules  
of S. Paul  
to know  
our Spirit.*

*Galath. 3.*

*Christ and  
the world  
enemies.*

of the spirit of the world, and the spirit of Christ: (and applying it to himselfe) may coniecture whether he holdeth of the one, or of the other. Saint Paul giueth two pretie short rules in the verie same place to trie the same. The first is; *They which are of Christ, haue crucified their flesh, with the vices, and concupiscences thereof.* That is, they haue so mortified their owne bodies, as they striue against all the vices and sinnes repeated before, and yeeld not to serue the concupiscences or temptations thereof. The second rule is; *If we liue in spirit, then let vs walke in spirit.* That is, our walking and behaviour is a signe whether we be aliue or dead. For if our walking be spirituall, such as I haue declared before by those fruits thereof; then do we liue and haue life in spirit: but if our works be carnall, such as Saint Paul now hath described, then are wee carnall and dead in spirit, neither haue wee any thing to doe with Christ, or portion in the kingdome of heauen. And for that all the world is full of those carnall works, and bringeth foorth no fruits indeed of Christs spirit, nor permitte them to grow vp or prosper within her, thence it is, that the Scrip-  
ture

ture alwaies putteth Christ, and the  
 world for opposite and open enemies.  
 52 Christ himself saith, that *The world*  
*cannot receiue the spirit of truth.* And againe Iohn 14.  
 in the same Euangelist hee saith, that  
*Neither he, nor any of his are of the world,* Iohn 15. 17.  
*though they liue in the world.* And yet fur-  
 ther, in his most vehement prayer vnto  
 his father: *Pater in se, mundus te non cog-* Iohn 17.  
*nos:* Iust father, the world hath not  
 knowne thee. For which cause S. Iohn  
 writeth; *If any man loue the world, the loue* Iohn 2.  
*of the father is not in him.* And yet fur-  
 ther S. Iames, that *Whosoener but desireth* Iames 4.  
*to be friend of this world, is thereby made an*  
*emie to God.* What will worldlie men  
 say to this? S. Paul affirmeth plainelie, I Cor. 11.  
 that this world is to bee damned. And  
 Christ insinuateth the same in S. Iohns Iohn 12.  
 Gospell: but most of all, in that wonder-  
 full fact of his, when praying to his fa-  
 ther for other matters, hee excepteth  
 the world by name; *Non pro mundo rogo,* Iohn 17. 9  
 saith he: I doe not aske mercie, and  
 pardon for y world, but for those which  
 thou hast giue me out of the world. Oh Iohn 1.  
 what a dreadful exception is this, made Luke 23.  
 by the sauior of the world, by the lamb,  
 that taketh away al sins, by him that as-  
 ked pardon, euen for his tormentors,  
 and crucifiers, to except now the world

Of the world.

The second part.

by name from his mercie ! Oh that worldly men would consider but this one point onely : they would not (I thinke) liue so void of feare as they doe

Rom. 12. 53 Can any man maruell now why S. Paul crieth so carefully to vs ? *Nolite conformari huic seculo* : Conforme not your selues to this world ? And againe;

Titus 2, *That we should renounce utterly al worldly desires* ? Can any man maruel why S. Iohn, which was most priuie, aboue al others, to Christs holy meaning herein, saith to vs in such earnest sort; *Nolite diligere*

1. Iohn 2. *mundum, neq; ea quæ in mundo sunt*: Do not loue the world, nor any thing that is in the world ? If we may neither loue it, nor so much as conforme our selues vnto it, vnder so great pains (as are before rehearsed) of the enimitie of God and eternall damnation: what shall become of those men that doe not onely conforme themselves vnto it, and the vanities thereof, but also do follow it; seeke after it; rest in it; and doe bestow all their labours, and trauels vpon it ?

Why  
Christ ha-  
seth the  
world.  
2. Iohn 5. 54 If you aske me the cause why Christ so hateth and abhorreth this world: S. Iohn telleth you; *Quia mundus totus in maligno positus est*: For that all the whole world is set on naughtines: for that it hath a spirit contrarie to the spirit of Christ,

Oh that  
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Christ, as hath been shewed: for that it teacheth pride, vaine glory, ambition, enuie, reuenge, malice, with pleasures of the flesh, and all kind of vanities: and Christ on the contrary side, humilitie, meekenes, pardoning of enemies, abstinence, chastitie, sufferance, mortification, bearing the crosse, with contempt of all earthly pleasures, for that it persecuteth the good, and aduanceth the euill: for that it rooteth out vertue, and planteth all vice: and finally, for that it shutteth y doores against Christ when he knocketh, and strang- Apoc. 3.  
leth the heart that once it possesseth.

55 Wherefore to conclude this part, *A descrip-  
tion of the  
world.*  
seeing this world is such a thing as it is: so vaine, so deceitfull, so troublesome, so dangerous: seeing it is a professed enemy to Christ, excommunicated and damned to the pit of hell: seeing it is (as one Father saith) an Arke of trauel, a schoole of vanities, a seat of deceits, a labyrinth of error: seeing it is nothing else but a barren wilderness, a stonie field, a dirtie stie, a tempestuous sea: seeing it is a groue full of thornes, a meadow full of Scorpions, a flourishing garden without fruit, a caue full of poisoned and deadly basiliskes: seeing it is finally (as I haue shewed) a fountaine of  
S 5 miseries

*Of the world.**The second part.*

*Aug. ep. : 9* S. *Austen* saith) the ioy of this world hath nothing els but false delight, true asperitie, certaine sorrow, vncertaine pleasures, trauelsome labour, fearefull rest, grieuous miserie, vaine hope of felicitie : seeing it hath nothing in it (as Saint *Chrysostome* saith) but teares, shame, repentance, reproch, sadnesse, negligences, labours, terrors, sicknesse, sinne, and death it selfe : seeing the worlds repose is full of anguish, his securitie without foundation, his feare without cause ; his trauels without fruit, his sorrow without profit, his desires without successe, his hope without reward, his mirth without continuâce, his miseries without remedies : seeing these and a thousand euils more are in it, and no one good thing can be had from it : who will bee deceiued with this visard, or allured with this vanitie hereafter? Who will be staied from the noble seruice of God by the loue of so fond a trifle, as is the world? And this, to a reasonable man may be sufficient to declare the insufficiencie of this third impediment.

*The last  
part of this  
chapter.*

56 But yet for the satisfying of my promise in the beginning of this Chapter,

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rer, I haue to adde a word or two in this place, how we may auoid the danger of this world, & also vse it vnto our gaine and commoditie. And for the first to auoide the dangers, seeing there are so many snares and traps, as hath been declared: there is no other way but only to vse the refuge of birds, in auoiding the dangerous snares of fowlers: that is, to mount vp into the aire, and so to flie ouer them all; *Frustra iacitur rete ante oculos pennatorum*, saith the Wiseman: that is, The net is laid in vaine before the eyes of such as haue wings, and can flie. The spies of Iericho, though many snares were laid for them by their enemies: yet they escaped all, for that they walked by hils, saith the Scripture: whereunto *Origen* alluding saith: that there is no way to auoid the dangers of this world \*but to walke vpon hils, and to imitate *Dauid*, that said; *Leuaui oculos meos ad montes, unde venit auxilium mihi*: I lifted vp mine eyes vnto the hilles, whence all mine aide and assistance came, for auoiding the snares of this world. And then shall wee say with the same *Dauid*; *Anima nostra sicut passer erepta est de laqueo venantium*: Our soule is deliuered as a Sparrow from the snare of the Fowlers. Wee

how wee  
may auoid  
the euill of  
the world,

*Prou. 1*

*Hom. 1. in  
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\* Though  
the matter  
be good,  
yet hardly  
doth it stand  
by these  
places.  
*Psalm. 120.*  
*Psalm. 123.*

must:

*Of the world.**The second part.*

Math. 4.

must say with S. Paul: *Our conversation is in heauen.* And then shall wee litle feare all these deceits, and dangers vpon earth. For as the fowler hath no hope to catch the bird, except hee can allure her to pitch and come downe, by some meanes: so hath the diuell no way to intangle vs, but to say as he did to Christ; *Mitte te deorsum*: Throw thy selfe downe: that is, pitch downe vpon the baites, which I haue laid: eate and deuour them: enamour thy selfe with them: tie thine appetite vnto them, and the like.

Psalom. 71.

57. Which grosse and open temptation, hee that will auoide, by contemning the allurements of these baits; by flying ouer them; by placing his loue and cogitations in the mountaines of heauenly ioies and eternitie: he shall easily escape all dangers and perils. King David was past them all when hee said to God; *What is there for me in heauen, or what doe I desire besides thee vpon earth? My flesh and my heart hath fainted for desire of thee? Thou art the God of my heart, and my portion (O Lord) for euer.*

Galat 6.  
Philip. 6.  
2 Cor. 10.

58. S. Paul also was past ouer these dangers, when he said; that *Now he was crucified to the world, and the world vnto him: and that he esteemed all the wealth*

of

of this world as meere dung: and that albeit he liued in flesh, yet liued hee not according to the flesh. Which glorious example if wee would follow, in condemning and despising the vanities of this world, and fixing our minds in the noble riches of Gods kingdome to come: the snares of the diuell would preuaile nothing at all against vs in this life.

59 Touching the second point, how to vse the riches and commodities of this world to our aduantage, Christ hath laid downe plainly the meanes: *Facite vobis amicos de Mammona iniquitatis*: Make vnto you friends of the riches of iniquitie. The rich glutton might haue escaped his torments, and haue made himselfe an happie man by help of worldly wealth, if he would: and so might many a thousand which now liue, and will goe to hell for the same. Oh that men would take warning, and bee wise, whilest they haue time. S. Paul saith; *Deceiue not your selues: looke what a mansoweth, and that shall he reape.* What a plentiful harvest then might rich men provide themselves, if they would: which haue such store of seed, and so much ground offered them daily to sow it in? Why do they

*How to use world-  
lie wealth  
to our ad-  
uantage.*  
Luke 16.

Luke 16.

Galat. 4.  
2. Cor. 9. 3



Of the world.

The second part.

Math. 25.

they not remember that sweete haueft song? Come ye blessed of my father enter into the kingdome prepared for you: for I was hungrie, and you fed me: I was thirſtie, and you gaue mee to drinke: I was naked, and you apparelled me. Or if they do not care for this: why doe they not feare at least the blacke Sanctus that must be chanted to them for the contrarie; *Agite nunc diuises, plorate, uulantes in miserijs ueſtris quæ aduenient vobis*: Goe to now you rich men, weepe and howle in your miseries, that shal come vpon you?

James 5.

Damaſ. in  
hiſt. Bar-  
laam, &  
Iosephat.  
cap. I.  
A parable.

60 The holy father John Damascent reporteth a parable of Barlaam the Heremite, to our purpose: There was (saith he) a certaine citie, or commonwealth which vsed to chuse themselues a King from among the poore sort of the people, and to aduance him to great honour, wealth & pleasures for a time: but after a while, when they were wearie of him, their fashion was to rise against him, and to despoile him of all his felicitie, yea the very cloathes of his backe, and so to banish him naked into an Iland of a farre countrie: where bringing nothing with him hee should liue in great miserie, and bee put to great slauerie for euer. Which practise one King at a certaine time conside-

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ing, by good aduice (for all the other, though they knew that fashion, yet through negligence and pleasures of their present felicitie cared not for it) tooke resolute order with himselfe, how to preuent this miserie: which was by this meanes: He saued euery day great sums of monie from his superfluities and idle expences, and so secretlie made ouer before hand a great treasure vnto that lland, whereunto he was in danger daily to be sent. And when the time came that indeed they deposed him from his kingdome, and turned him away naked, as they had done the other before: hee went to the lland with ioy and confidence where his treasure lay, and was receiued there with exceeding great triumph, and placed presently in greater glory then euer he was before.

61 This parable drawing somewhat *The appli-* neere to that which Christ put of the *cation of* euill steward) teacheth as much as at *this para-* this present needs to bee said in this *ble.* point. For the citie or common-wealth is this present world, which aduanceth to authoritie poore men: that is, such as come naked into this life, and vpon the sudden when they looke least for it, doth it pull them downe againe, and turneth

Luke 31.

Apoc. 14.

Matth. 25.

Matth. 27.

turneth them naked into their graues, and so sendeth them into another world, where bringing no treasure with them, they are like to find little fauour and rather eternal miserie. The wise king that preuented this calamity, is hee, which in this life (according to the counsell of Christ) doth seeke to lay vp treasure in heauen, against the day of his death, when he must bee banished hence naked, as all the Princes of that citie were: at which time if their good deedes doe follow them (as God promiseth) then shall they bee happie men, and placed in much more glorie then euer this world was able to giue them. But if they come without oyle in their lamps: then is there nothing for them to expect; but *Nescio vos*, I know you not. And when they are knowne: *Ite maledicti in ignem eternum*: Goe you accursed into fire euerlasting.

## CHAP. IIIL.

*Of the fourth impediment: which is too much presuming of the mercie of God.*

**T**Here are a certaine kinde of people in the world, who will not take the paines to thinke of, or to allage any of the said impediments before: but

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graues, another treasure and little ric. The calamity, according to seeke to inist the bee ba- Princes if their as God happie e glorie to giue oyle in ing for I know owne: oe you  
 burhaue a shorter way for al, and more plausible, as it seemeth to them, and that is, to lay the whole matter vpon the back of Christ himselfe, and to answer whatsoeuer you can say against them, with this onely sentence; *God is mercifull*. Of these men may Christ complaine with the Prophet, saying; *Supra dorsum meum fabricauerunt peccatores, prolongauerunt iniquitatem*: Sinners haue built vpon my back, they haue prolonged their iniquitie. By which words wee may account our selues charged, that prolonging of iniquities, in hope of Gods mercie, is to build our sins on his backe. But what followeth? Will God beare it? No verily: for the next words ensuing are; *\* Dominus iustus, excides cervices peccatorum*: God is iust, he will cut in sunder the neckes of sinners. Here are two cooling cards, for the two warme imaginations before. Meane you (Sir) to prolong your iniquitie, for that God is mercifull? Remember also that hee is iust, saith the Prophet. Are yee gotten vp vpon the backe of God to make your nest of sinne there? Take heed: for hee wil fetch you downe again, and breake your necke downward, except yee repent: for that indeed there is no one thing

Psalm. 128.

*Building on Gods backe.*  
 B.

\*Though it stand nor on the naturall sense of this place, yet is it that in effect which is rebuked.  
 Rom. 6.4

*Of presumption.*

*The second part.*

thing which may be so iniurious to God, as to make him the foundation of our sinfull life, which lost his owne life, for the exunguishing of sinne.

*How God  
is both  
mercifull  
and iust.*

2 But you will say; and is not God then mercifull? Yes truely (deere brother) hee is most mercifull, and there is neither ende, nor measure of his mercie. Hee is euen mercie it selfe: it his nature and essence: and he can no more leaue to be mercifull, then he can leaue to be God. But yet (as the Prophet here saith) he is iust also. We must not so remember his mercie, as we forget his iustice. *Dulcis & iustus Dominus*: Our Lord is sweete, but yet vpright, and iust too, saith *David*: and in the same place; *All the waies of the Lord are mercie and truth*. Which words holy *Bernard* expounding in a certaine Sermon of his, saith thus; There be two feet of the Lord, whereby he walketh his waies: that is, mercie and truth: and God fastneth both these feete vpon the hearts of them which turne vnto him: and euery sinner that will truly conuert himselfe must lay hand fast on both these feete. For if he should lay hands on mercie onely, letting passe truth, and iustice: he would perish by presumption. And

*Psalm. 24.*

*Serm. 42.  
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*Serm. 6. in  
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on the other side, if he should apprehend iustice onely, without mercie: he would perish by desperation. To the end therefore that he may be saued, he must humbly fall downe and kisse both these feete: that in respect of Gods iustice he may retaine feare, & in respect of his mercie, he may conceiue hope. And in another place; Happie is that soule vpon which our Lord Iesus Christ hath placed both his feet: I will not sing vnto thee iudgemēt alone, nor yet mercy alone (my God) but I will sing vnto thee with the Prophet *Dauid*, mercy and iudgement ioyned together. And I will neuer forget these iustificatiōs of thine.

Psalm. 101.  
Psalm. 148.

3 *S. Austen* handleth this point most excellently in diuers places of his works; Let them marke (saith he) which loue so much mercie and gentlenes in our Lord: let them marke (I say) and feare also his truth. For (as the Prophet saith) God is both sweete and iust. Dost thou loue that he is sweete? Feare also that he is iust. As a sweete Lord, he said; *I haue held my peace as your sinnes*: But as a iust Lord, he addeth; *And thinke you that I will hold my peace still?* God is mercifull and full of mercies, say you: it is most certaine: yea, adde vnto it, that *He beareth long*. But yet feare that, which

Tract. 31.  
In Iohan.

Psalm. 24.

Of presumption.

The second part.

Two dangers of sinners.

which cometh in the verses end; *Esai. 45. 17.* that is, He is also true, & iust. There be two things, wherby sinners do stand in danger: the one in hoping too much (which is presumptio:) the other in hoping too little, which is desperation. Who is decciued by hoping too much? He which saith vnto himselfe, God is a good God, a mercifull God? and therefore I will doe what pleaseth me. And why so? Because God is a mercifull God, a good God, a gentle God. These men runne into danger by hoping too much. Who are in danger by despaire? Those which seeing their sinnes grievous, and thinking it now impossible to be pardoned, say within themselues, Well we are once to be damned: why doe not we then whatsoeuer pleaseth vs best in this life? These men are murthered by desperation, & other by hope. What therefore doth God for gaining of both these men? To him which is in danger by hope he saith: *Do not trust in thy selfe; The mercie of God is great, he will be mercifull to the multitude of my sins: for the face of his wrath is vpo sinners.* To him that is in danger by desperation he saith; *At what time soeuer a sinner shall turne himselfe to me, I will forget his iniquities.* Thus farre *S. Austen*, beside much more which hee addeth

Eccles. 5.

Ezeck. 18.

deth in the same place, touching the great perill and follie of those which vpon vaine hope of Gods mercy doe prefeure in their euill life.

4 It is a very euill consequent, and most vniust kind of reasoning, to say, that for as much as God is mercifull and long suffering, therefore will I abuse his mercie, and continue in my wickednes. The Scripture teacheth vs not to reason so, but rather quite contrarie; God is mercifull, and expecteth my conuersion, and the longer hee expecteth, the more grieuous will be his punishment when it commeth, if I neglect this patience: and therefore I ought presently to accept of his mercy. So reasoneth S. Paul, which saith; *Dost thou condemne the riches of his long suffering and gentlenesse? Dost thou not know that the patience of God towards thee is vnto bring thee to repentance? But thou through the hardnes of thy heart and irrepenant mind dost hoord vp to thy selfe wrath, in the day of vengeance, at the reuelation of Gods iust iudgement.* In which words S. Paul signifieth, that the longer that God suffereth vs with patience in our wickednes, the greater heape of vengeance doth he gather against vs, if wee persist obstinate in the same.

Whereto



*Of presumption.*

*The second part.*

*Tract. 33.*  
*in loan.*

*Gods good-  
nesse no-  
thing hel-  
peth those  
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severe in  
sinne.*  
*Psalme, 72.*

*Psalme, 33.*

Whereto S. Austen addeth another consideration of great dread & feare; and that is, If he offer thee grace (saith he) to day, thou knowest not whether he wil doe it to morrow or not. If hee giue thee life and memory this weeke, thou knowest not whether thou shalt enjoy it the next weeke or no.

5 The holy Prophet beginning his seuenthy and second Psalme of the dangerous prosperitie of worldly men, velleth these words of admiration; *How good a God is the God of Israel vnto them that be of a right heart!* And yet in all that Psalme he doth nothing else but shew the heauy iustice of God towards the wicked, euen when he giueth them most prosperitie and worldly wealth; and his conclusion is; *Behold (O Lord) they shall perish which departs from thee: thou hast destroyed all those that have broken their faith of wedlocke with thee.* By which is signified that how good soeuer God be vnto the iust: yet that perttaineth nothing to the releefe of the wicked, who are to receiue iust vengeance at his hands, amidst the greatest mercies bestowed vpon the godlie. *The eyes of the Lord are vpon the iust (saith the same Prophet) and his eares are bent to heare their prayers: but the face of the*  
*Lord*

*Lord is vnto the iust*  
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## The fourth Chapter.

## Of presumption.

And is upon them that doe euill, to destroy  
their memorie from out the earth.

6 It was an old practise of deceiuing  
Prophets resisted strongly by the Pro-  
phets of God, to crie : peace, peace, vn- *Ierem. 6. 1.*  
to wicked men : when indeede there  
was nothing towards them but dan-  
ger, sword, and destruction, as the true *Ezech. 13.*  
Prophets foretold, and as the euent  
prooued. Wherefore the Prophet Da-  
uid giueth vs a notable and sure rule,  
to gouerne our hope and confidence  
withall ; *Sacrificate sacrificium iustitie,*  
*et sperate in Domino* : Doe you sacrifice  
vnto God the sacrifice of righteous-  
nes, and then trust in him. Wherewith  
*6. Iohn* agreeth when hee saith ; *If our* *1. Iohn 3.*  
*hearts or conscience doe not reprobend vs for*  
*wicked life : then haue we confidence with*  
God : as who would say, If our consci-  
ence bee guiltie of leaud and wicked  
life, and we resolved to dwell and con-  
tinue therein : then in vaine haue wee  
confidence in the mercies of God, vnto  
whose iust iudgement we stand subiect  
for our wickednes.

7 It is most wonderfull and dread- *The seue-*  
full to consider how God hath vsed *risie of*  
himselfe towards his best beloued in Gods pu-  
nishment  
this world, vpon offence giuen by oc-  
casion of sinne : how easily hee hath *upon sin.*  
changed

*Of presumption.**The second part.**The Angels.**Esay 14.**1. Pet. 4.  
Epist. Ind.**Adam and  
Eue.*

changed countenance, how soone he hath broke off friendship, how straightly he hath taken account, and how severely he hath punished. The Angels that he created with so great care and loue, and to whom he imparted so singular priuiledges, of all kind of perfections, as hee made them almost very Gods (in a certaine maner) committed but onely one sin of pride against his maiestie, and that onely in thought. The Diuines doe hold: and yet presently all that good wil and fauour was changed into iustice, and that also so seuerely, as they were throwne downe to eternal torments, without redemption, chained for euer, to abide the rigour of hell fire and intollerable darkenes.

8 Afterward, God made himselfe another new friend of flesh and blood, which was our father *Adam* in Paradise, where God conuersed with him so friendly and familiarlie, as is most wonderfull to consider: he called him, he talked with him, hee made all creatures in the world subiect vnto him: he brought them all before him, to the end that he, and not God, should giue them their names: he made a mate and companion for him: hee blessed them both: and finally shewed all pos-

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fible tokens of loue, that might be. But  
 what insued? *Adam* committed but one  
 sinne: and at the inticement of ano-  
 ther: and that also a sinne not of so very  
 great importance (as it may seeme to  
 mans reason) being but the eating of  
 the tree forbidden, and yet the matter  
 was no sooner done, but all friendship  
 was broken betweene God and him: he  
 was thrust out of paradise, condemned  
 to perpetuall miserie, and all his poste-  
 ritie to eternall damnation, together  
 with himselfe, if he had not repented.  
 And how seuerely this grieuous sen-  
 tence is executed, may sufficiently ap-  
 peare by this, that infinit millions of  
 people, euen the whole race of man-  
 kinde is for it cast downe vnto the vn-  
 speakable torments of hell: excepting  
 those few, that since are ransomed by  
 the comming downe of Gods owne  
 sonne, the second person in Trinitie,  
 into his flesh: and by his intolerable  
 sufferings, and death in the same.

9 The two miracles of the world, *Moses* and  
*Aaron*, were of singular authoritie  
 and fauour with God: insomuch as they  
 could obtaine great things at his hands  
 for other men: and yet when they of-  
 fended God once themselues, at the  
 waters of contradiction, in the desert

*Moses and  
 Aaron.*

Num. 20.

27. 33.

Deut. 10. 2.

34.

*Of presumption.**The second part.*

of sinne, for that they doubted somewhat of the miracle promised to them from God, and thereby did dishonour his maiestie before the people, as he saith; they were presently rebuked most sharply for the same: and though they repented heartily that offence, and so obtained remission of the fault or guilt: yet was there laide vpon them a grieuous chastisement for the same: and that was, that they should not enter themselues into the land of promise: but should die when they came within the sight thereof. And albeit they intreated God most earnestly for the release of this penance: yet could they neuer obtaine the same at his hands: but alwaies he answered them; *Seeing you haue dishonoured me before the people, you shall die for it, and shall not enter into the land of promise.*

*Saul.*

1. King. 10.  
and 11.  
Acts 13.

1. King 55.  
15. 16.

10 In what speciall great fauour was *Saul* with God, when he chose him to be the first King of the people: caused *Samuel* the Prophet so much to honour him, and to annoint him Prince vpon Gods owne inheritance, as hee calleth it: When he commendeth him so much, and tooke such tender care ouer him? and yet afterward, for that hee brake Gods commaundement in reseruing

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reseruing certain spoiles of war, which he should haue destroyed: yea, though he reserued them to honor God withall, as he pretended: yet was he presently cast off by God; degraded of this dignitie; giuen ouer to the hands of an euill spirit; brought to infinite miseries (though he shifted out for a time) and finally, so forsaken and abandoned by God, as he slew himselfe: his sonnes were crucified or hanged on a Crosse by his enemies: and all his familie and linage extinguished for euer.

1.King.16.  
1.King.31.  
1.Chro.10.  
2.Sam.21.6

11 *David* was the chosen and deare friend of God, and honoured with the title of *One that was according to Gods own heart*. But yet, as soone as hee had sinned; the Prophet *Nathan* was sent to denounce Gods heauie displeasure and punishment vpon him. And so it insued, notwithstanding that he sorrowed and humbled himselfe so much, as hee did for the sinne that hee had done; as may appeare by his fasting, prayer, weeping, wearing of sacke, \* eating of ashes, and the like. By which is euident, that how great Gods mercie is to them that feare him: so great is his iustice to them that offend him.

*David.*

2.King.12.  
Psal.34.68.  
108.101.  
Psal.39.

B.

\* In this the sense is rather to be regarded; then the words to be straitly vrged.

12 The scripture hath infinit exam-

T 2

ples

## Of presumption.

## The second part.

Genes. 4.

Genes. 8.

Genes. 19.

Numb. 16.

Leuit. 10.

B.

\* Wherein  
also we  
may see  
what those  
may looke  
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worship  
God with  
mens tra-  
ditions, or  
otherwise  
then he  
hath ap-  
pointed.  
Acts.  
The hea-  
uiness of  
Gods  
hand.

ples of this matter, as the reiection of  
*Cain* and his posteritie streight vpon  
his murder? the pitifull drowning of  
the whole world in the time of *Noe*:  
the dreadfull consuming of *Sodom*  
and *Gomorrah*, with the cities about,  
by fire and brimstone: the sending  
downe quicke to hell of *Chore*, *Dathan*,  
and *Abyron*: with the slaughter of two  
hundred and fiftie their adherents,  
and many thousands of the people be-  
sides, for rebellion against *Moses* and  
*Aaron*: the sudden killing of *Nadab*,  
and *Abiu*, sonnes of *Aaron*, and chosen  
priests, for once offering of \* other  
fire on the altar, then was appointed  
them: the most terrible striking death  
of *Ananias* and *Saphira*, for retaining  
some part of their owne goods by de-  
ceit, from the Apostles: with many mo  
such examples, which the Scripture  
doth recount.

13 And for the grievousnes of Gods  
iustice, and heauines of his hand when  
it lighteth vpon vs, though it may ap-  
peare sufficientlie by all these exam-  
ples before alledged, wherein the par-  
ticular punishments (as you see) are  
most rigorous: yet will I repeate one  
act of God more, out of the Scripture,  
\* which expresseth the same in woor-  
derfull

derfull  
Beniam  
of Iacob  
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Genesi  
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derfull maner. It is well knowne, that *Beniamin* among all the twelue sonnes of *Iacob*, was the deereſt vnto his father, as appeareth in the booke of *Genesis*: and therfore alſo greatly reſpected by God: and his tribe placed in the beſt part of the land of promiſe vpon the diuiſion thereof, hauing *Ieruſalem*, *Iericho*, and other the beſt cities within it. Yet notwithstanding for one onelie ſinne committed by certaine priuate men in the citie of *Gaba*, vpon the wife of a *Leuite*, God puniſhed the whole tribe in this order, as the Scripture recounteth. He cauſed all the other eleuen tribes to riſe againſt them: and firſt, to come to the houſe of God in *Silo*, to aſke his aduiſe, and follow his direction in this war againſt their brethren: and thence hauing by Gods appointment entered battell twice with the tribe of *Beniamin*, the third day God gaue them ſo great a victorie, as they ſlew all the liuing creatures within the compaſſe of that tribe, except onely fixe hundred men that eſcaped away into the deſert: the reſt were ſlaine, both man, woman, children, and infants, together with all the beaſts and cattell; and all the cities, villages and houſes

Gen. 42. 43.

Iofue 18.

Iudg. 19. 20.



Of presumption.

The second part.

burnt with fire. And all this for one sinne committed, onely at one time, with one woman.

- Deut. 10. 14 And who will not then confesse with *Moses*, that *God is a iust God, a great God, and a terrible God*? Who will not confesse with *S. Paul*, *It is horrible to fall into the hands of the liuing God*? Who will not say with holie *Dauid*; *A iudicij tui timui*: I haue feared at the remembrance of thy iudgements? If *God* would not spare the destroying of the whole tribe for one sinne only: if hee would not pardon *Chore*, *Dathan*, and *Abiron* for once; the sonnes of *Aaron* for once; *Ananias*, and *Saphira* for once; if hee would not forgiue *Esau*; though afterward he sought the blessing with teares, as the Apostle saith; if hee would not remit the punishment of one fault to *Moses* and *Aaron*, though they asked it with great instance; if he would not forgiue one proud cogitation vnto the Angels; nor once eating of the tree forbidden vnto *Adam*, without infinite punishment; nor would passe ouer the cup of affliction from his owne Sonne, though he asked it thrice vpon his knees, with the sweate of blood: what reason hast thou to thinke that he will let passe

so

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so manie finnes of thine unpunished?  
What cause hast thou to induce thine  
imagination, that he will deale extra-  
ordinarilie with thee, and breake the  
course of his iustice for thy sake? Art  
thou better than those whom I haue  
named? Hast thou any priuiledge from  
God aboute them?

15 If thou wouldest consider the  
great and strange effects of Gods iu-  
stice, which we see daily executed in  
the world, thou shouldest haue little  
cause to perswade thy selfe so fauo-  
rably, or rather to flatter thy selfe so  
dangrouslie as thou doest. We see,  
that notwithstanding Gods mercie,  
yea, notwithstanding the death and  
passion of Christ our Sauour, for sa-  
uing of the whole world: yet so many  
infinitt millions to be damned daily,  
by the iustice of God; so many infidels,  
Heathens, Iewes and Turks that re-  
maine in the darknes of their owne  
ignorance: and among Christians, so  
manie that hold not their profession  
trulie, or otherwise are ill liuers there-  
in, as y<sup>e</sup> Christ truly said, that few were  
they that should be saued: albeit his  
death was paid for all, if they made  
not themselues vnworthie thereof.  
And before the comming of our Sa-  
uiour,

*Great and  
strange ef-  
fects of  
Gods iu-  
stice.*

*Math. 7. 26.*

*Of presumption.**The second part.*

uiour, much more wee see that all the world went awrie to damnation for many thousand yeeres together : excepting a few Iewes, which were the people of God. And yet among them also, the greater part (it seemeth) were not saued, as may be coniectured by the speeches of the Prophets from time to time : and speciallie by the sayings of Christ to the Pharisees, and other rulers thereof. Now then, if God for the satisfying of his iustice, could let so many millions perish through their owne finnes, as hee doth also now dayly permit, without any preiudice or impeachment to his mercie : why may not he also damne thee for thy finnes, notwithstanding his mercie, seeing thou doest not onlie commit them without feare, but also doest confidentlie persist in the same ?

*Whether  
Gods mercy  
be greater  
then his  
iustice.*

*Psalm. 144.*

*James 2.*

*B.*

*\* Spread*

*forth ouer all his workes, as both Austen & Ierom do read;*

*In omnia, or In uniuersa operacius. Tom, 8. 11.*

16 But heere some man may say ; If this be so, that God is so seuer in punishment of euery sinne, and that he damneth so many thousands for one that hee saueth : how is it true, that *The mercies of God \* are aboue all his other works* (as the Scripture saith) *and that*

is passeth and exalteth it selfe § about his  
 iudgements? For if the number of the  
 damned doe exceede so much the  
 number of those which are saued: it  
 seemeth that the worke of iustice  
 doth passe the worke of mercie. To  
 which I answere, that touching the  
 small number of those which are sa-  
 ued, and infinite quantitie of such  
 as are damned, wee may in no wise  
 doubt: for that beside all other Pro-  
 phets, Christ our Sauour \* hath made  
 the matter certaine, and out of que-  
 stion. Wee haue to see therefore,  
 how, notwithstanding all this, the  
 mercie of God doth exceed his other  
 works.

17 And first, his mercie may be said  
 to exceed, for that all our saluation is  
 of his mercie, and our damnation from  
 our selues, as from the first and prin-  
 cipall causes thereof, according to the  
 § On be-  
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 also haue  
 their works  
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 fect, and  
 their faith  
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 that but in  
 the depth  
 of the mer-  
 cy of God,  
 they can-  
 not in any  
 wise bee sa-  
 ued: no, not the best that euer was. But concerning that  
 hee doth so resolutely set downe so many thousands to  
 bee damned for one that is saued, it is somewhat more  
 then the word it selfe doth warrant, or the portion  
 of the mercie of GOD (compared with his iustice)  
 may seeme to beare. And seeing that this whole trea-  
 tise in these foure next sections, viz. 16. 19. is grounded  
 vpon a wrong text: therefore it is to be read so much more  
 warily: and no further to be accounted of, then it may  
 bee found to haue the word of God to warrant the same.

\* Math. 7. 20.

T 5:

saying

## Of presumption.

## The second part.

Ose. 13.

saying of God by the Prophet; *Perditio tua Israel: tantummodo in me auxilium tuum*: Thy only perdition is from thy selfe (O Israel) and thine assistance to do good, is only from me. So that, as wee must acknowledge Gods grace, and mercie for the author of euerie good thought, and act that we do, and consequently ascribe all our saluation vnto him: so none of our euill acts (for which wee are damned) doe proceed from him, but only frō our selues, and so he is no cause at all of our damnation: and in this doth his mercie exceed his iustice.

1, Tim. 2.

Ezech. 18.

Jerem. 3.

18 Secondly, his mercy doth exceed, in that he desireth all men to be saued, as S. Paul teacheth, and himselfe protesteth, when he saith; *I will not the death of a sinner, but rather that hee turne from his wickednesse and liue*. And againe, by the Prophet *Jeremie* he complaineth grievously that men will not accept of his mercie offered; *Turne from your wicked vvaies* (saith he) *why will you die, you house of Israel?* By which appeareth, that he offereth his mercy most willinglie and freelie to all, but vseth his iustice onely vpon necessitie (as it were) constrained thereunto by our obstinate behauiour. This  
Christ

Christ signifieth more plainlie, when he saith to Ierusalem; O Ierusalem, Ie- Matth. 25.

rusalem, which killest the Prophets, and stonest them to death, that are sent unto thee: how often would I have gathered thy children together, as the hen cloakesh her chickens underneath her wings, but thou wouldest not? Behold, thy house (for this cause) shall be made desert, and left without children. Heere you see the mercie of God often offered unto the Iewes:

but for that they refused it, he was enforced (in a certaine manner) to pronounce this heauie sentence of destruction and desolation vpon them:

which he fulfilled within fortie or fiftie yeeres after, by the hands of *Vespasian* Emperour of Rome, and *Titus* his sonne, who vtterlie discomfited the Citie of Ierusalem, and the whole

*Iosephus de bello Iud. lib. 1. cap. 1. 23.*

nation of Iewes, whom wee see dispersed ouer the world at this day, in bondage, both of bodie and soule. Which worke of Gods iustice though it be most terrible: yet was his mercie greater to them, as appeareth by Christs words, if they had not reiected the same.

B.  
\* As afore:  
not as  
though the  
meaning  
should be  
that God

19 Thirdly, his mercie exceedeth his \* iustice, euen towards the damned were more mercifull then iust, holy, wise, or such like them-

## Of presumption.

## The second part.

themselves : in that hee vsed many meanes to saue them in this life, by calling vpon them, and assisting them with his grace to do good: by mouing them inwardly with infinite good inspirations, by alluring them outwardly with exhortations, promises, examples of others: as also by sickness, aduersities, and other gentle corrections: by giuing them space to repent with occasions, opportunities, and excitations vnto the same: by threatening them eternall death, if they repent not: all which things being effects of mercie, and goodnes towards them, they must needs confesse amidst their greatest furie and torments, that his iudgements are true and iustified in themselves, and no waies to bee compared with the greatnesse of his mercies.

- 20 By this then wee see that to bee true, which the Prophet saith; *Misericordiam & veritatem diligit Dominus*: God loueth mercie and truth. And  
 Psalm. 83. againe; *Mercie and truth haue met together: iustice and peace haue kissed themselves*. We see the reason why the same Prophet protesteth of himselfe; *I will sing vnto thee mercy & iudgement (O Lord) not mercie alone, nor iudgement alone*.

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lone: but mercy and iudgement toge-  
ther: that is, I wil not so presume of thy  
mercy, as I wil not feare thy iudge-  
ment: nor will I so feare thy iudge-  
ment, as I wil euer despaire of thy mer-  
cie. The feare of Gods iudgement is  
alwaies to bee ioyned with our confi-  
dence in Gods mercie, yea in verie  
Saints themselues as *Dauid* saith. But  
what feare? That feare truelie, which  
the Scripture describeth, when it saith;  
The feare of the Lord expelleth sinne,  
the feare of God hateth all euill: hee  
that feareth God neglecteth nothing:  
hee that feareth God, will turne and  
looke into his owne heart: hee that  
feareth God, will do good works. They  
which feare God will not bee incre-  
dulous to that which he saith: but will  
keepe his waies, and seeke out the  
things that are pleasant vnto him: they  
will prepare their hearts, and sanctifie  
their soules in his sight.

Psalm. 33.

Eccle. 1.

Prou. 1.

Eccle. 7.

Eccle. 15.

Eccle. 7.

Eccle. 2.

21 This is the description of true  
feare of God, set downe by the Scrip-  
ture. This is the description of that  
feare, which is so much commended  
and commanded in euerie part and  
parcell of Gods word: of that feare (I  
say) which is called; *Fons vite, radix pru-*  
*dentie: corona & plenitudo sapientie: gloria*

The praise  
of true  
feare.

Prou. 14.

&amp;



## Of presumption.

## The second part.

*& gloriatis, beatum donum*: that is, The  
 Eccl. 1. 2. 15. fountaine of life; the roote of prudence;  
 the crowne and fulnesse of wisdom; the glorie and gloriation of a Christi-  
 an man; a happy gift. Of him that hath  
 Psalm. 112. this feare the scripture saith; *Happy is the*  
*man which feareth the Lord: for he wil place*  
 Eccles. 1. *his minde upon his commandements. And a-*  
*gainc; The man that feareth God shall be*  
*happy at the last end, & shall be blessed at the*  
*day of his death.* Finally, of such as haue  
 this feare, the Scripture saith, that God  
 is their foundation: God hath prepared  
 great multitudes of sweetnes for them;  
 God hath purchased them an inheri-  
 tance: God is as mercifull vnto them,  
 as the father is mercifull vnto his chil-  
 dren. And (to conclude) *Voluntatem si-*  
*mentium se faciet*: God will doe the will of  
 those that feare him with this feare.

Iob 9. 22 This holy feare had good Iob, when  
 he said to God; *I feared all my works.* And  
 hee yeeldeth the reason thereof; *For I*  
*know that thou sparest not him that offen-*  
*deth thee.* This feare lacked the other of  
 whom the Prophet saith; The sinner  
 hath exasperated God, by saying that  
 Psalm. 9. God will not take account of his doings  
 in the multitude of wrath. Thy iudge-  
 ments (O Lord) are remoued from his  
 sight. And again; wherfore hath the man  
 stirred

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audence;  
edome;  
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stirred vp God against himselfe by say-  
ing; God will not take account of my  
doings? It is a great wickednesse (no  
doubt) and a great exasperation of God  
against vs, to take the one halfe of Gods  
nature from him, which is to make him  
mercifull without iustice: and to liue so  
as though God would not take account  
of our life: whereas hee hath protested  
most earnestly the contrary, saying: that  
he is an hard and sore man, which will  
not be content to receiue his owne a-  
gaine, but also will haue vsurie: that he  
will haue a reckoning of all his goods  
lent vs: that he will haue fruit for all his  
labours bestowed vpon vs: and finallie  
that he will haue account for euery word  
that we haue spoken.

Matth. 25.

Luke 16.

Matth. 7.

Luke 13.

Matth. 12.

23 Christ in the 68. Psalme, which in  
findrie places of the Gospell hee inter-  
preteth to be written of himselfe, among  
other dreadfull curses, which he setteth  
downe against the reprobate, hee hath  
these; *Let their eies bee dazeled in such sort,  
as they may not see: powre out thy wrath (my  
father) vpon them: let the furie of thy  
vengeance take handfast on them: adde  
iniquity vpon their iniquitie, and let them  
not enter into thy righteousness: let them  
be blotted out of the booke of life, and let  
them not bee inrolled together vith  
the*

Matth. 27.

Mark 15.

Iohn 2.

*Of presumption.*

*The second part.*

*D. Thomas the iust.* Here (loe) we see, that the great curse, which God can lay vpon vs, next before our blotting out of the booke of life, it is to suffer vs to bee so blinded, as to adde iniquitie vpon iniquity, and not to enter into consideration of his iustice. For which cause also, this confident kind of sinning vpon hope of Gods mercie, is accounted by Diuines, for the first of the \* sixe grievous sins against the holy Ghost, which our Sauour in the Gospel signifieth to be so hardly pardoned vnto men by his Father: and the reason why they call this a sin against the holy Ghost is<sup>a</sup> for that it reiecteth wilfully one of the principall meanes left by the holy Ghost, to retire vs from sinne, which is the feare and respect of Gods iustice vpon sinners.

**B**  
\*Those sixe that Thomas there nameth, are desperatiō, presumption, impenitencie, wilfulness impugning of the knowne truth, and enuying of the grace that is giue to another.

All which may indeed be easily found to go against the spirit of God, but that they may be accounted to be that same, that in that Scripture is called sin against the holy Ghost, and excludeth all hope of pardon, that is not so easilie to bee granted: for that the properties thereunto assigned doe not seeme to be so fully found in any of these. A wilfull resisting of the knowne truth not of infirmitie, for feare, or fauour, but of meere malice for hatred of it, euen only for that it is the truth, may seeme to come much neerer vnto it, then (all things considered) those others doe. Neither doth hee set them downe absolutely to be sixe seuerall sorts of that sin, but in that sense that himselfe doth there limit.

<sup>a</sup> *Why presumption is a sinne against the holy Ghost.*

24 Where-

24 Wherefore to conclude this matter of presumption, me thinke wee may vse the same kind of argument touching the feare of Gods iustice, as the holie Apostle Saint *Paul* vseth to Rom. 13. the Romanes of the feare of Gods ministers, which are temporall Princes; wouldest thou not feare the power of a temporall Prince, saith he? Doe well then: and thou shalt not onelie not feare, but also receiue laude and praise therefore. But if thou doe euill, then feare. For he beareth not the sword without a cause. In like sort may wee say to those good fellowes, which make GOD so mercifull, as no man ought to feare his iustice. Would yee not feare (my brethren) the iustice of God in punishment? Liue vertuousslie then, and you shall bee as voide of feare, as Lions are, saith the wise man; For that perfect charitie expelleth feare. Prou. 28. But if you liue wickedlie, then haue 2. Iohn 4. you cause to feare: For GOD cal- 2. Tim. 4. led not himselfe a iust Iudge for nothing.

25 If the matter had been so secure, as many men by flatterie do perswade themselves it is, Saint *Peter* would neuer haue said vnto Christians now baptized: *Walke you in feare, during the* 1. Pet. 2. time

*Of presumption.*

*The second part.*

Philip. 2. *times of this your earthly habitation.* Nor S.  
*An obie-* Paul to the same men; *Works your owne*  
*ction an-* *saluation in feare and trembling.* But heere  
*swered.* some men will aske, How then doth the  
 2.Tim.1. same Apostle in another place say; *That*  
*Seruite* *God hath not giuen vs the spirit of feare,*  
*feare, and* *but of vertue, loue, and sobrietie?* To which  
*the feare of* I answere: That our spirit is a spirit  
*children.* of seruile feare: that is, to liue in feare,  
 onely for dread of punishment, without  
 loue: but a spirit of loue ioyned with  
 feare of children, whereby they feare to  
 offend their father, not onely in respect  
 of his punishment, but principally for  
 his goodnesse towards them, and bene-  
 fits bestowed vpon them. This S. Paul  
 declareth plainly to the Romanes, put-  
 ting the differēce between seruile feare,  
 and the feare of children; *You haue not*  
 Rom.8. *receiued againe the spirit of seruitude* (saith  
 he) *in feare, but the spirit of adoption of chil-*  
*dren, whereby we cry to God, Abba, father:*  
 He saith here to the Romans: you haue  
 not receiued againe the spirit of seruitude  
 in feare, for that their former spirit  
 (being Gentiles) was onely in seruile  
 feare, for that they honoured and ado-  
 red their Idols, not for any loue they  
 bare vnto them, being so infinite as they  
 were, and such notable lewdnes repor-  
 ted of them (I meane of *Iupiter, Mars, Ve-*  
*nus,*

*How the  
 feare of the  
 Gentiles  
 was ser-  
 uile.*

Nor S. and the like) but only for feare of  
 hurt from them, if they did not serue  
 and adore the same.

26 S. Peter also in one sentence ex-  
 poundeth all this matter. For hauing  
 said; *Timorem eorum ne timueritis*. Feare  
 not their feare, \* meaning of the ser-  
 uile feare of wicked men: he addeth  
 presently; *Dominum autem Christum san-  
 ctificate in cordibus vestris, & cum mode-  
 stia, & timore, conscientiam habentes bo-*  
 nus: that is, Do you sanctifie the Lord  
 Iesus Christ in your harts, hauing a  
 good conscience, with modestie and  
 feare. So that the spirit of seruile feare,  
 which is grounded onely vpon respect  
 of punishment, is forbidden vs: but the  
 louing feare of children is comman-  
 ded. And yet also about this, are there  
 two things to be noted.

27 The first is, that albeit the spirit of  
 seruile feare be forbidden vs (especially  
 when we are now entred into the ser-  
 uice of God) yet is it most profitable  
 for sinners, & such as yet but begin to  
 serue God: for that it moueth them to  
 repentance, and to looke about them:  
 for which cause \* it is called by the

place is spoken of seemeth by the circumstances of the  
 place, not to be the seruile, but the child-like feare: As al-  
 so another sense of this place may stand likewise.

a 1. Pet. 3.

B

\* Diuers so  
 take it, but  
 it seemeth  
 rather (in  
 my iudge-  
 ment) that  
 such as ex-  
 pound it, as  
 if the Apo-  
 stle forbid  
 the to feare  
 those ad-  
 uersaries of  
 theirs, doe  
 come some-  
 what nee-  
 der to the  
 sense of the  
 place.

Two things  
 to be noted.

B.

\* Truth it is  
 that such  
 feare ser-  
 ueth well  
 to such a  
 purpose.  
 But the  
 feare that  
 in this

wise

*O presumption.**The second part.*

Prou. 1.

Iohn 13.

B.

\* Matth. 3.

viz. that to feare the Lord is the first, or principall part or greatest point of all wisdom. For that whoſoeuer feareth the Lord, shall so gouerne his waies, and haue all things fall out so well, that all the wisdom in all the world besides, can neuer be able so to forecast for all euent.

For the Lord himselfe taketh vpon him the protection and government of those that feare him: on whose behalfe he maketh those things to fall out to the best. a Iohn. 4. b *Tract. 9. in Epist. 1. Ioan.*

wile man, *The beginning of wisdom.* And therefore both Iohnas to the Niniuites, and Saint \* Iohn Baptist to the Iewes, and all the Prophets to sinners, haue vsed to stirre vp this feare, by threatening the dangers and punishments, which were imminent to them, if they repented not. But yet afterward when men are conuerted to God, and doe go forward in his seruice, they change euery day this seruile feare into loue, vntill they arriue at last vnto that state, whereof Saint <sup>a</sup> Iohn saith; that *Perfect loue or charitie expelleth feare.* Whereupon <sup>b</sup> Saint *Austen* saith, that Feare is the seruant sent before to prepare place in our hearts, for his mistresse, which is Charitie: who being once entred in, and perfectly placed, feare goeth out againe, and giueth place vnto the same. But where this feare neuer entreth at all, there is it impossible for Charitie euer to come and dwell, saith this holy father.

28 The second thing to bee noted is, that albeit this feare of punishment be not in very perfect men, or at least-

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a Ioh. 4.  
wise

wife is lesse in them, then in others, as  
Saint Iohn teacheth: yet being ioyned  
with\* loue and reuerence (as it ought  
to be) it is most profitable and necessa-  
rie for all common Christians, whose  
life is not so perfect, nor charitie so  
great, as that perfection whereof S. Iohn  
speaketh. This appeareth by that, that  
Christ perswaded also this feare, euen  
vnto his Apostles, saying; *Feare you him,*  
*which after he hath slaine the body, hath*  
*power also to send both body and soule vnto*  
*hell fire: this I say vnto you feare him.* The  
same doth S. Paul to the Corinthians,  
who were good Christians, laying  
downe first the iustice of God, and  
thereupon perswading them to feare.  
*All we (saith he) must be presented before*  
*the tribunall seate of Christ, to receiue each*  
*man his proper deserts, according as he hath*  
*done good or euill in this life. And for that we*  
*know this, we doe perswade the feare of the*  
*Lord vnto men.* Nay (that which is more)  
S. Paul testifieth, that notwithstanding  
all his fauours receiued from God, he  
retaineth yet himselfe this feare of  
Gods iustice, as appeareth by those  
words of his; *I doe chastise my body, and*  
*doe bring it into seruitude, lest it should come*  
*to passe, that when I haue preached to others,*  
*I become a reprobate my selfe.*

B.  
\* Then is it  
not that  
seruile  
feare.

Luke 12.

Matth. 10.

2. Cor. 3.

1. Cor. 9.



*Of presumption.*

*The second part.*

*The con-  
clusion.*

*1. Cor. 4.*

*Ephes. 5.*

29 Now (my friend) if *S. Paul* stood in awe of the iustice of God, notwithstanding his Apostleship : and that he was guiltie to himselfe of no one sinne or offence, as (in one case) hee protesteth : what oughtest thou to be, whose conscience remaineth guiltie of so many misdeedes, and wickednesse ? *This know you (saith S. Paul) that no fornicator, uncleane person, couetous man, or the like, can haue inheritance of the kingdome of Christ.* And immediatly after, as though this had not been sufficient, he addeth for preuenting the folly of sinners, which flatter themselues; *Let no man deceiue you with vaine words: for the wrath of God commeth for these things, vpon the children of vnbeleefe. Be not you therefore partakers of them.* As if he should say : those that flatter you and say, *Tush, God is mercifull, and will pardon easily all these and the like sinnes : these men deceiue you (saith S. Paul) for that the wrath and vengeance of God lighteth vpon the children of vnbeleefe, for these matters : that is, vpon those which will not beleeuue Gods iustice, nor his threats againe sinne : but presuming of his mercy doe perseuere in the same, vntill vpon the sudden Gods wrath doe rush vpon them : and then*

it

is too late to amend. Wherefore  
 (saith hee) if you be wise, be not par-  
 takers of their follie : but amend your  
 liues presently, while you haue time.  
 And this admonition of Saint *Paul*,  
 shall bee sufficient to end this Chap-  
 ter; against all those that refuse, or de-  
 ferre their resolution or amendment,  
 vpon vaine hope of Gods pardon or  
 mitigation.

## CHAP. V.

*Of the fifth impediment, vvhich is delay of  
 resolution from time to time vpon hope to  
 doe it better, or vvvith more ease after-  
 ward.*

THE reasons hitherto alleadged,  
 might seeme (I thinke) sufficient  
 to a reasonable man, for proouing the  
 necessitie of this resolution wee talke  
 of, and for remouing the impediments  
 that let the same. But yet, for that (as  
 the Wiseman saith) hee which is min-  
 ded to breake with his friend, seeketh  
 occasions how to doe it with some co-  
 uer and shew. There be many in the  
 world, who hauing no other excuse of  
 their breaking and holding off from  
 God do seeke to couer it with this pre-  
 tence, that they meane by his grace to  
 amend

*Prou. 18.*

*Of delay.*

*The second part.*

amend all in time : and this time is driven off from day to day, vntill God, in whose hands only the moments of time are, do shut them out of all time, and do send them to paines eternall without time, for that they abused the singular benefit of time in this world.

*The cause  
why the  
diuell per-  
swadeth  
vs to de-  
lay.*

2 This is one of the greatest and most dangerous deceits, and yet the most ordinary and vniuersall, that the enemy of mankind doth vse towards the children of *Adam*, and I dare say boldly, that no doe perish by this deceit, then by all his other guiles and subtilties besides. He well knoweth the force of this snare aboue all others, and therefore vrgeth it so much vnto euery man. Hee considereth better then wee doe, the importance of delay, in a matter so weighty as is our conuersion and saluation, he is not ignorant how one sin draweth one another; how hee that is not fit to day, will bee lesse fit to morrow, how custome groweth into nature, how old diseases are hardly cured; how God withdraweth his grace; how his iustice is ready to punish euery sin; how by delay we exasperat the same, and heape vengeance on our owne heads, as *S. Paul* saith. He is priuy to the vncertainty and perils of our life; to the dangerous

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dangerous chances wee passe through,  
to the impediments that will come dai-  
lie more and more; to let our conuer-  
sion. All this he knoweth, and wel con-  
sidereth, and for that cause perswadeth  
so many to delay as he doth. For be-  
ing not able any longer to blind the  
understanding of many Christians, but  
that they must needs see cleerely the  
necessitie, and vilitie of this resoluti-  
on, and that all the impediments in the  
world are but trifles, and meere de-  
ceits, which keepe backe from the  
same: he runneth to this onely refuge,  
that is, to perswade men, that they de-  
fer a little, and that in time to come  
they shal haue better occasion and op-  
portunitie to do it, then presently they  
haue.

3 This S. *Außen* prooued in his con-  
uersion, as himselfe writeth: For that  
after he was perswaded, that no saluati-  
on could bee vnto him, but by change  
and amendment of his life; yet the  
enemie held him for a time, in delay,  
saying vnto him; Yet a little stay, yet  
deferre for a time: thereby (as hee  
saith) to blind him more fast in the cu-  
stome of sinne, vntill, by the omni-  
potent power of Gods grace, and his own  
most earnest endeauour, he brake vio-  
lentlie

*Lib. 8. conf.  
cap. 7. 18.*

*Of delay.**The second part.*

lently from him, crying to God: Why shall I longer say to morrow, to morrow? Why shall I not doe it euen at this instant? And so he did euen in his very youth, liuing afterward a most holy and seuer Christian life.

*The causes  
which  
make our  
conuerſion  
harder by  
delay.*

4 But if we will discouer yet further the greatnes and peril of this deceit: let vs consider the causes that may let our resolution and conuerſion at this present, and we shall see them al increased, and strengthened by delay, and consequently the matter made more hard and difficult, for the time to come, then now it is. For first (as I haue said) the continuance of sin bringeth custome: which once hauing gotten prescription vpon vs, is hard to remooue, as by experience we prooue daily in all habits that haue taken roote within vs. Who can remooue (for examples sake) without great difficultie, a long custom of drunkennesse? Of swearing; Or of any other euill habit, once settled vpon vs? Secondlie, the longer wee persist in our sinfull life, the more God plucketh his grace and assistance from vs: which is the onely meane that maketh the way of vertue easie to men. Thirdlie, the power and kingdome of the diuell is more established and confirmed

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in vs by continuance: and so the more  
harder to be remooued. Fourthly, the  
good inclination of our will is more  
and more weakned, and daunted by  
frequeration of sinne, though not ex-  
tinguished. Fifthly, the faculties of our  
mind are more corrupted; as the vn-  
derstanding is more darkened; the  
will more peruerterd; the appetite more  
disordered. Sixtly and lastly, our in-  
feriour parts and passions are more  
fired vp, and strengthened against the  
rule of reason, and harder to bee re-  
pressed by continuance of time, then  
then they were before.

Well then, put all this together  
(my friend) and consider indifferentlie  
within thy selfe, whether it be more  
likely, that thou shalt rather make this  
resolukion hereafter then now. Here-  
after (I say) when by longer custome of  
sinne, the habit shall be more fastened  
in thee: the diuel more in possession  
vpon thee; Gods helpe further off  
from thee; thy mind more infected;  
thy iudgement more weakened; thy  
good desires extinguished; thy passions  
confirmed; thy bodie corrupted; thy  
strength diminished, and all thy whole  
common-wealth more peruerterd.

6 Wee see by experience, that a ship

4

5

6

*Of delay.**The second part.**The same  
shewed by  
comparison**An exam-  
ple.*

which leaketh, is more easily emptied at the beginning, then afterward. We see, that a ruinous palace, the longer it is let run, the more charge and labor will it require in the repairing. We see, that if a man driue in a naile with a hammer, the mo blowes he giueth to it, the more hard it is to plucke it out againe: How then thinkest thou to commit sinne vpon sinne, and by perseuerance therein to find the redresse more easie hereafter then now? That were much like as if a good fellow, that hauing made to himselfe a great burden to carrie, should assay it on his backe: and for that it sate vncasie, and pressed him much, should cast it downe againe, and put a great deale more vnto it, and then begin to lift it againe: but when he felt it more heauie then before, he should fall into a great rage, & adde twice as much more to it, thereby to make it lighter. For so doe the children of the world: who finding it somewhat vnpleasant to resist one or two vices in the beginning, do deferre their conuersion, and do adde twentie or fortie mo vnto them thinking to find the matter more easie afterward.

*Traet. 49.  
In Ioh.*

7 *S. Augustine* expounding the miracle of our Sauour, in raising *Lazarus* from

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## The fifth Chapter.

Of delay.

Iohn 11.

Matth. 9.

Luke 7.

from death to life, which had been dead now foure daies, as the Euangelist saith: examineth the cause why Christ wept, and cried, and troubleth himselfe in spirit before the doing of his act, whereas he raised others with great facilitie: and out of it, giueth this lesson to vs: that as *Lazarus* was dead foure daies, and also buried, so are there foure degrees of a sinner: the first, in voluntarie delection of sinne: the second, in consent: the third, in fulfilling it by worke: the fourth in continuance or custome thereof: wherein, whosoever is once buried (saith this holy Farher) he is hardly raised to life againe, without a great miracle of God, and many teares of his owne part.

8 The reason hereof is that which the wise man saith: *Languor prolixior graues medicum*: An old sicknesse doth trouble the Physitian. *Breuem autem languorem praecidit medicus*: But the Physitian cutteth off quickly a new or fresh disease, which hath endured but a little time. *The very bones of an old wicked man shall bee replenished with the vices of his youth* (saith Iob) and they shall sleepe with him in the dust, when he goeth to the graue. We reade that *Moses* in part of punishment to the people that had sinned in

Ecclesi. 10.

Iob 10.

Exod. 32.



*Of delay.*

432

*The second part.*

adoring the golden calfe, brake the same in peeces, and made them to drinke it. So the vices wherein we delighted during our youth, are so dispersed by custome in our bodies and bones: that when old age doth come on, we cannot rid them at our pleasure, without great difficultie and paine. What folly the is it to defer our amendment vnto our old age, when wee shall haue more impediments & difficulties, by a great deale, then we haue now?

9 If it seeme hard to thee to amend thy life now, painfully to bee occupied in thy calling, and withall (for thy better helpe) to fast, to pray, and to take vpon thee other exercises, which the word of God prescribeth to sinners to their conuersion: how wilt thou do it in thine old-age, when thy bodie shall haue more neede of cherishing, then of painefull exercises? If thou find it vnplesant to resist thy sinnes now, and to roote them out, after the continuance of two, three, or foure yeeres: what will it bee after twentie yeeres more adioyned vnto them? How mad a man wouldst thou esteeme him, that trauelling on the way, and hauing grear choice of lustie strong horses, should let them all goe emptie, and lay

*A compa-  
rison.*

all

all his carriage vpon some one poore and leane beast, that could scarce beare it selfe, or much lesse stand vnder so many bags cast vpon it? And surelie no lesse vnreasonable is that man, who passing ouer idlie the lustie daies and times of his life, reserueth all the labour and trauell vnto feeble old-age.

10 But to let passe the follie of this deceit, tell me (good Christian) what ingratitude and vnrighteousnes is this towards God, hauing receiued so many benefits from him aleaseadie, and expecting so great a pay, as the kingdome of heauen is; after, to appoint out notwithstanding, the least, and last, and worst part of thy life vnto his seruice: and that whereof thou are most vncertaine, whether it shall euer bee, or neuer: or whether God will accept it, when it commeth? Hee is accursed by the Prophet, which hauing whole and sound cattell, doth offer vnto God the lame, or halting part thereof. How much more shalt thou bee accursed, that hauing so many daies of youth, strength, and vigour, dost appoint vnto Gods seruice onlie thy limping old-age? In the Law it was forbidden, ynder a most seuer threat, for any man to haue two measures in his house for his

*Ingratitude.*

*Malac. 1.*

*Deut. 25.*

*Of delay.**The second part.*

neighbour: one greater, to his friend: and another lesser, for other men. And yet thou art not ashamed, to vse two measures of thy life, most vnequall, in preiudice of thy Lord and God: whereby thou allottest to him, a little, short, maimed, and vncertaine time: and vnto hisemie the greatest, the fairest, the surest part thereof.

II O deere brother, what reason is there, why God should thus bee vsed at thy hands? What law, iustice, or equitie, is there, that after thou hast serued the world, flesh, & diuell, all thy youth, and best daies; in the end to come, and clap thy old bones, defiled and worne out with sinne, in the dish of God? His enemies to haue the best, and he y leauings? His enemies the wine, and hee the lees and dregs? Doeest thou not remember, that he will haue the fat and best part offered to him? Doeest thou not thinke of the punishment of those, which offered the worst part of their substance to God? Follow the counsell then of the holy Ghost, if thou bee wise, which warneth thee in these words; *Be mindfull of thy Creator in the daies of thy youth, before the time of affliction come on, and before those yeers draw neere of which thou shalt say, they please me not.*

Leuit. 3.  
Numb. 18.  
Malac. 1.

Eccles. 12.

12 How

12 How many hast thou seene cut off in the midst of their daies, whilest they purposed in time to come, to change their life? How many haue come to old age it selfe, and yet then haue felt lesse will of amendment then before? How many haue driuen off euen vnto the very houre of death, and then least of all haue remembred their owne state: but haue died as dumbe and senselesse beasts, according to the saying of S. *Gregorie*; The sinner hath also this affliction laid vpon him, that when hee cometh to die, hee forgetteth himselfe, which in his life time did forget God? O how many examples are there seene hereof daily? How many worldlie men that haue liued in sensualitie? How many great sinners, that haue passed their life in wickednesse, doe end and die, as if they went into some place insensible, where no account, no reckoning should be demanded? They take such care in their testaments for flesh and blood, and commodities of this world, as if they should liue still or should haue their part of these vanities, when they are gone. In truth to speake as the matter is, they die as if there were no immortality of the soule: and that in verie deede is their inward perswasion.

*Of delay.  
The losse  
of time.*

*A compa-  
rison.*

13 But suppose now, that al this were not so, and that a man might as easilie, commodiously, yea, and as surely also conuert himself in old-age, as in youth, and that the matter were also acceptable enough to God: yet tell me what great time is there lost in this delay? What great treasure of godlinesse is there omitted, which might have been gotten by labour in Gods seruice? If whilst the Captaine and other souldiers did enter a rich Citie, to take the spoile, one souldier should say, I wil stay and come in the next day after, when all the spoile is gone: would not you thinke him both a coward, and also most vnwise? So it is, that Christ our Sauour, and all his good souldiers, tooke the spoile of this life, enriched themselues with their labours in time: carried the same with them as billes of exchange, to the banke of heauen, and there receiued pay of eternall glorie. And is it not great follie and peruersenesse in vs, to passe ouer this life in so fruitlesse affaires? Now is the time of fight for the obtaining of our crowne; now is the day of spoile to seise on our booty; now is the market, to buy the kingdome of heauen; now is the time of running, to get the game

game and prize; now is the day of sowing, to provide vs corne for the haruest that commeth on. If you omit this time, there is no more crowne, no more beo- tie, no more kingdome, no more prize, no more haruest to be looked for. For as the Scripture assureth vs, *He that for* Prou. 20.  
*shalt not sow in the winter, shall beg in the summer, and no man shall giue vnto him.* The obli-

14 But if this consideration of *gation and*  
*charge by*  
gaine cannot mooue thee (gentle Reader) as indeede it ought to do, being of delay.

such importance as it is, and irreuocable when it is once past: yet weigh with thy selfe, what obligation and charge thou drawest on thee, by euery day which thou deferrest thy conuersion, and liuest in sin. Thou makest each day knots, which thou must once vndoe again: thou heapest that together, which thou must once disperse againe: thou eatest and drinkest that hourelic; which thou must once vomit vp againe: I meane, if the best fall out vnto thee: that is, if thou doe repent in time, and God doe accept thereof (for otherwise woe be vnto thee, for that thou hoorddest (as Saint Paul saith) wrath and vengeance on thine owne head: but supposing that thou receiue grace hereafter to repent, which refuseth it now,

Rom. 8.

yet

*Of delay.**The second part.*

yet (I say) thou hast to weepe, for that thou laughest at now : thou hast to bee heartily sorie, for that wherein thou delightest now : thou hast to curse the day, wherein euer thou gauest consent to sinne, or else thy repentance will doe thee no good. This thou knowest now, and this thou beleuest now, or else thou art no Christian. How then art thou so mad, as to offend God now, both willingly, and deliberately, of whom thou knowest, that thou must once aske pardon with teares ? If thou thinke he will pardon thee, what ingratitude is it to offend so good a Lord ? If thou thinke he will not pardon thee, what follie can be more, then to offend a Prince without hope of pardon.

Rom. 2.

15. Make thine account now as thou wilt : If thou neuer doe repent and change thy life, then euery sinne thou committest, and euery day that thou liuest therein, is increase of wrath and vengeance vpon thee in hell, as S. Paul proueth. If thou doe, by Gods mercie, hertafter repent and turne (for this is not in thy hands) then must thou one day lament, and bewaile, and bee heartily sory for this delay, which now thou makest. So that by how much the more thou prolongest, and increasest

lest thy sinne: so much greater will be  
thy paine and sorrow in thine amend-  
ment. *Alto vulneri diligens & longa adhi-*  
*benda est medicina* (saith Saint Cyprian:) *Lib. de la.*  
A diligent and long medicine is to be *& lib. 3.*  
vised to a deepe sore. Our bodie that *epist. 5.*  
hath liued in many delights must bee *ad Cor.*  
afflicted (saith Saint *Ierome*) our laugh- *Epist. 27.*  
ing must bee recompensed with long *ad Eusotio.*  
weeping. Finally, Saint *Ambrose* agree- *Ad virg.*  
ing thereunto saith; *Grandi plage alta*  
*& proluxa opus est medicina:* Vnto a great *lapsam.*  
wound, a deepe and long medicine is *C. 8.*  
needfull.

16 Marke here (deere brother) that  
the labour of thine amendment must  
be very great: and that it cannot be a-  
voided. What madnesse is it then for  
thee, now to enlarge the wound, know-  
ing that the medicine must afterwards  
be so painefull? What crueltie can be  
more against thy selfe, then to driue in  
thornes into thine owne flesh, which  
thou must after pull out againe with so  
many teares? Wouldest thou drinke  
that cup of poisoned liquor, for a little  
pleasure in the taste, which would cast  
thee soone after into a burning fea-  
uer; torment thy bowels within thee;  
and either dispatch thy life, or put thee  
in great icopardie?

16 But



Of delay.

The second part.

Psalm. 26.

The exam-  
ple of the  
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crosse dis-  
cussed.

16 But here I know thy refuge will be, as it is to all them, whereof the Prophet saith: *Mentita est iniquitas sibi*: Iniquity hath flattered and lied vnto her selfe: thy refuge (I say) will be to allage the example of the good sheefe, saued euen at the last houre vpon the crosse, and carried to paradise that same day with Christ, without any further toyle of amendment. This example is greatly noted, and vrged by all those which deferre their conuersion, as surely it is, and ought to be of great comfort to euery man, which findeth himselfe now at the last cast, and therefore commonly tempted by the enemy to despaire of Gods mercie, which in no case hee ought to doe. For the same God which saued that great sinner at that last houre, can also (and will) saue all them that heartily turne vnto him, euen at the last houre. But (alas) many men do flatter and deceiue themselues with misunderstanding, or rather misusing of this example.

17 For we must vnderstand (as Saint Austen well noteth) that this was but one particular act of Christ, which maketh no generall rule: euen as we see, that a temporall Prince pardoneth sometime a malefactor, when hee is

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come to the very place of execution : yet were it not for euery malefactor to trust thereupon : for that this is but an extraordinary act of the Prince his fauour, and neither shewed nor promised to all men. Besides this, this act was a speciall miracle reserued for the manifestation of Christ his power and glorie, at that houre vpon the crosse. Againe, this act was vpon a most rare confession, made by the theefe in that instant, when all the world forsooke Christ, and \* the Apostles themselues \* The blessed Virgin likewise and other godly women were by, but said nothing (that we reade of) in his defence: a plaine breach of the first, fifth, sixth and ninth Commandement. *Serm. 120. de temp.*

either doubted, or lost their faith of his Godhead. Beside all this, the confession of the theefe was at such a time, as he could neither be baptized, nor haue further time of amendment. And wee hold, that at a mans first conuersion, there is required nothing else, but to beleue, and to be baptized. But it shall not be amisse to put to Saint *Augustines* very words vpon this matter. For thus he writeth.

18. It is a remedlesse perill, when a man giueth himselfe ouer so much to vices as he forgetteth that he must giue account thereof to God : and the reason why I am of this opinion, is, for that it is a great punishment of sinne, to haue lost the feare and memorie of the

*Of delay.*

*The second part.*

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\* The blef-  
fed Virgin,  
S. Iohn, and  
others : as  
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the iudgement to come, &c. But (deare-  
ly beloued) least the new felicitie of  
the beleeuing theefe on the crosse doe  
make any of you too secure & remisse :  
least peraduenture some of you say in  
his heart : My guiltie conscience shall  
not trouble nor tormēt me : my naugh-  
tie life shall not make me very sad : for  
that I see euen in a moment all sinne  
forgiuen vnto the theefe, we must con-  
sider first in that theefe, not only the  
shortnes of his beleeve, and confession,  
but his deuotion, and the occasion of  
that time, euen when the perfection of  
the iust \* did stagger. Secondly, shew  
me the faith of that theefe in thy selfe,  
and then promise to thy selfe his felici-  
tie. The diuell doth put into thy head  
this securitie, to the end he may bring  
thee to perdition. And it is vnprofi-  
table to number all them which haue  
perished by the shadow of this deceit-  
full hope. He deceiueth himselfe, and  
maketh but a iest of his owne damna-  
tion, which thinketh that Gods mercy  
at the last day shal help or relieue him.  
It is hatefull before God when a man  
vpon confidence of repentance in his  
old age, doth sin the more freely. The  
happie theefe, whereof we haue spoke,  
happie (I say) not for that hee tooke  
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hold of the way, but for that he tooke  
hold of the way it selfe in Christ, laying  
hands on the praie of life: and after a  
strange manner, making a bootie of his  
owne death: he (I say) neither did defer  
the time of his saluation wittingly, nei-  
ther did he deceitfully put the remedie  
of his state in the last momēt of his life:  
neither did he desperately reserue the  
hope of his redemption vnto the houre  
of his death; neither had he any know-  
ledge either of religion, or of Christ,  
before that time. For if he had, it may  
be, he would not haue bin the last a-  
mongst the Apostles in number, which  
was made the former in kingdome.

19 By these words of S. *Augustine* we  
are admonished (as you see) that this  
particular fact of Christ maketh no ge-  
nerall rule of remission to all men: not  
for that Christ is not alwaies readie to  
receiue the penitent as he promiseth:  
but for that euerie man hath not the  
time or grace to repent, as he should at  
that houre, according as hath been de-  
clared before. The generall way that  
God proposeth to all, is that which  
Saint Paul saith; *Finis secundum opera*  
*ipsorum*: The end of euill men is accor-  
ding to their works. Looke how they  
liue, and so they die. To this effect saith  
the

The gene-  
rall way.  
2. Cor. 11.

## The second part.

Of delay.  
Plalm. 61.

Eccles 21.

Galath. 6.

*That the  
conuerſion  
made at  
the laſt  
day, is very  
doubtfull.*

the Prophet; Once God ſpake, and I heard theſe two things from his mouth: power be- longeth to God, and mercie vnto thee (O Lord) for that thou wilt render to euery man according to his worke. The wiſe- man maketh this plaine, ſaying; The way of ſinners is paved with ſtones, and their end is hell, darknes, and puniſhment. Final- ly, S. Paul maketh this generall and peremptorie concluſion; Bee not decei- ued, God is not mocked, looke what a man ſoweth, and that ſhall he reape. He that ſoweth in fleſh ſhall reape corruption: he that ſoweth in ſpirit, ſhall reape life everlaſting. In which words he doth not onely lay downe vnto vs the general rule where- to we muſt truſt: but alſo ſaith further, that to perſwade our ſelues the con- trarie thereof, were to mock and abuſe God, which hath laid downe this law vnto vs.

20 Notwithſtanding (as I haue ſaid) this barreth not the mercie of God fro vſing a priuiledge to ſome at the very laſt caſt. But yet miſerable is that man which placeth the ankor of his eternall wealth or wo, vpō ſo tickleſome a point as this is. I call it tickleſome, for that all Diuines which haue written of this matter, doe ſpeake very doubtfullie of the conuerſion of a man at the laſt end.

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and although they doe not absolutely  
condemne it in all, but doe leaue it as  
uncertaine vnto Gods secret iudge-  
ment: yet do they incline to the nega-  
tive part, and doe alleadge foure rea-  
sons, for which that conuersion is to be  
doubted insufficiēt for a mā's saluation.

21 The first reason is, for that the *The first*  
extreame feare, & paines of death, be- *reason.*  
ing (as the Philosopher saith) the most  
terrible of all terrible things, doe not  
permit a man so to gather his spirits  
and senses, at that time, as is required  
for the treating of so weightie a matter  
with God, as is our conuersion, and sal-  
uation. And if we see often, that a very  
good man cannot fixe his minde ear-  
nestly vpon heavenly cogitations, at  
such time as he is troubled with the  
passions of collicke, or other sharp dis-  
eases: how much lesse in the anguishes  
of death can a worldly mā do the same,  
beeing vnacquainted with that ex-  
ercise, and loden with the guilt of many  
and great sinnes; and cloyed with the  
loue both of his bodie, and things be-  
longing thereunto?

22 The second reason is, for that the *The second*  
conuersion which a man maketh at the *reason.*  
last day, is not (for the most part) vo-  
luntary, but vpon necessitie, and for  
feare;

*Of delay.*

*The second part.*

2. King. 16. *Shemei*, who hauing grieuouſly offended King *Dauid*, in time of his affliction: afterward when he ſaw him in proſperitie againe, and himſelfe in danger of puniſhment: he came and fell down before him and asked him forgiuenes with teares. But yet *Dauid* well perceived the matter how it ſtood: and therefore though hee ſpared him for that day, wherein he would not trouble the mirth with execution of iuſtice, yet after hee gaue order that hee ſhould be vſed according to his deſerts.
1. King. 19.
3. King. 2.

*The third reason.*

- 23 The third reaſon is, for that the cuſtome of ſin, which hath continued all the life long, is ſeldome remooued vpon the inſtant, being growne into nature it ſelfe, as it were: For which cauſe God ſaith to euill men by the Prophet *Ieremie*; *If an Eſhiopian can change his blacke ſkinne, or a Leopard his ſpots that are on his backe: then can you alſo doe well, hauing learned all daies of your liſe to doe euill.*
- Ierem. 13.*

*The fourth reason.*

- 24 The fourth cauſe, for that the acts of vertue themſelues cannot be of ſo great value with God, in that inſtant, as if they had been done in time of health before. For what great matter is it (for examples ſake) to pardon thipe

thine enemies at that time, when thou canst hurt them no more? To giue thy goods away, when thou canst vse them no more? To abandon thy concubine, when thou canst keepe her no longer? To leaue off to sinne, when sinne must leaue thee? All these things are good and holy, and to be done by him, which is in that last state: but yet they are of no such value, as otherwise they would bee, by reason of this circumstance of time which I haue shewed. A fifth reason might be taken of experience: for that wee see oft times, that such as repent after that manner, if they recouer againe, they are afterward as bad as they were before, and sometimes much worse: which (without question) was no true repentance in them.

25 These are reasons why there is such doubt made of this last conuersion: not for any want on Gods part, but on theirs, which are to doe that great act. Marke well (saith one againe) what I say: and (it may bee) it shall bee needfull to expound my meaning more plainelie, lest any men mistake mee. What say I then? That a man which repenteth not, but at the ende shall bee damned? I do not say so. What then? do I say he shall be saued? No, what then doe



doe I say? I say I know not; I say, I presume not: I promise not, I know not. Wilt thou deliuer thy selfe forth of this doubt? Wilt thou escape this dangerous and vncertaine point? Repent then whiles thou art whole. For if thou repent while thou art in health, whensoever the last day shall come vpon thee, thou art safe. And why art thou safe? For that thou didst repent in that time, wherein thou mightest haue sinned. But if thou wilt repent then when thou canst sinne no longer, thou leauest not sinne, but sinne leaueth thee.

26 And here now would I haue the carefull christian to consider (with me) but this one comparison that I wil make. If those which doe shew a kinde of repentance at the last day, do passe hence notwithstanding in such dangerous doubtfulness, what shall we thinke of all those which lacke either time or ability, or will, or grace to repent at all, at that houre? What shall wee say of all those which are cut off before? Which die suddainely? Which are stricken senselesse, or freneticke, as we see many are? What shall we say of those, which are abandoned by God, and left vnto vice, euen vnto the last breath in their bodies? I haue shewed before out of

Saint

*Saint Paul*, that ordinarily sinners die according as they liue. So it is as it were a priuiledge for a wicked man, to haue his repētance to be begun, when he is to die. And then if his repentance (when it doth come) bee so doubtfull, what a pitifull case are all others in? I meane the more part, which repent not at all: but die as they liued, and are forsaken of God in that extremitie, according as hee promiseth, when hee saith; *For thus I haue called you, and you haue refused to come: for thus I held out my hand, and none of you would vouchsafe to looke towards me: I will laugh also at your destruction, when anguish and calamitie commeth on you. You shall call upon me, and I will not heare: you shall rise be- come in the morning to see me, but you shall not finde me.*

2. Cor. 11.

Provl. 1  
Ierem. 35.

27 When a worldling doth see that the brightnesse of his honour, vaine glorie and worldly pompe is consumed: when the heate of concupiscence, of carnall loue, of delicate pleasures is quenched: when the beautifull summer day of this life is ended, and the boisterous winter night of death draweth on: then will he turne vnto God; then will hee repent; then will hee re- solue himselfe, and make his conuer- sion.

Of delay.

The second part.

sion. When hee can liue no longer, hee  
 will promise any paines : what hearing  
 or studying of the word of God you  
 will ; what toile or labour in his voca-  
 tion you will ; what prayer you will ;  
 what fasting you will ; what almes deeds  
 you can desire ; what austeritie you can  
 imagine : he will promise it (I say) vpon  
 a condition, that he might haue life a-  
 gaine : vpon condition that the day  
 might be prolonged vnto him, though  
 if God should graunt him his request,  
 (as many times hee doth) hee would  
 performe no one point thereof, but bee  
 as carelesse as hee was before. When  
 such shall crie, with sighes and groanes  
 as pearcing as a sworde, and yet shall  
 not be heard, what comfort then will  
 they hope for to finde ? For whether  
 will they turne themselues in this di-  
 stresse ? Vnto their worldlie wealth, po-  
 wer or riches ? Alas they are gone :  
 and the Scripture saith ; *Riches shall not*  
*profit in the day of reuenge.* Will they  
 turne vnto their carnall friendes ? But  
 what comfort can they giue, besides on-  
 lie weeping and comfortles mournings ?  
 Will they aske helpe of the saints, to  
 praie for them in this instant ? Then  
 must they remember what is written,  
*The saints shall reioyce in glory, and exulta-*

Prou. 11.

Psal. 149.

zion

ion shall be in their mouths, and two edged  
 swords in their hands to take reuenge vpon  
 nations, and increpations vpon people, to bind  
 kings in fetters, and noble men in manacles of  
 iron: to execute vpon them the prescript  
 iudgement of God: and this is the glorie of  
 all his saints. Their onely refuge then  
 must bee vnto God, who indeede is the  
 onely refuge of all: but yet in this case,  
 the Prophet saith heere; that Hee shall  
 not heare them, but rather contemne and  
 laugh at their miserie. Not that hee is  
 contrarie to his promise of receiuing a  
 sinner, As what time soeuer hee repenteth,  
 and turneth from his sinne: But for that  
 this turning at the last day is not com-  
 monly true repentance, and conuersion,  
 for the causes before rehearsed.

28 To conclude then this matter of  
 delay, what wise men are there in the  
 world, who reading this, will not feare  
 the deferring of his conuersion, though  
 it were but for one day? Who doth  
 know whether this shall bee the last  
 day, or no, that euer God will call him  
 in? God saith; I called, and you refused to  
 come: I held out my hand, and you would  
 not looke towards me, and therefore will I for-  
 sake you in your extremity. Hee doth not  
 say how many times, or how long hee  
 did call, and hold out his hand. God

*Of delay.**The second part.**Apoc. 2.**Herod.**Mark. 6.**Herod the  
second.  
Luke 11.**Pilate.**Luke 23.  
Mark. 14.**Matth. 27.*

saith; *I stand at the doore and knocke*: but he saith not how often hee doth that, or how many knocks he giueth. Again, he said of wicked *Iezabel* the fained prophetesse in the Apocalypse; *I haue giuen her time to repent, and she would not, and therefore shall she perish*: but he saith not how long this time of repentance endureth. Wee reade of wonderfull examples herein. *Herod* the father had a call giuen him, and that a loud one, when *Iohn Baptist* was sent vnto him, and when his hart was so farre touched, as he willingly heard him, and so followed his counsell in many things, as one *E-uangelist* noteth: but yet because hee deferred the matter, and tooke not time, when it was offered, hee was cast off againe, and his last doings made worse then his former. *Herod Tetrark* the sonne, had a call also when hee felt that desire to see *Christ*, and some miracle done by him: but, for that he answered not vnto the call, it did him no good, but rather much hurt. What a great knocke had *Pilate* giuen him at his hart, if hee had been so gracious as to haue opened the doore presently when hee was made to vnderstand the innocencie of *Christ*: as appeareth by washing his hands in testimonie thereof, and his

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wife also sent him an admonition about the same? No lesse knocke had King *Agrippa* at his doore, when he cried out at the hearing of Saint *Paul*; *O Paul, thou perswadeſt me a little to be a Christian.* But because he deferred the matter, this motion passed away againe.

*Agrippa.*

*Acts 28.*

19 Twice happy had *Pharao* been, if he had resolued himselfe presently, vpon that motion that hee felt, when hee cried to *Moses*; *I haue sinned, and God is iust.* But by delay hee became woorse then euer he was before. *S. Luke* reporteth how *Felix* the gouernour of Iewrie for the Romans, conferred secretly oftentimes with *S. Paul*, that was prisoner; and heard of him the faith in Christ wherewith he was greatly mooued, especially at one time, when *Paul* disputed of Gods Iustice, and the day of iudgement; whereat *Felix* trembled: but yet he deferred this resolution, willing *Paul* to depart, and to come againe another time: and so the matter by dilation came to no effect. How many men doe perish daily: some cut off by death; some left by God, and given ouer to a reprobate sense: which might haue found grace, if they had not deferred their conuersion from day to day, but had made their resolution presently, when

*Pharao.*

*Exod. 9.*

*Acts 14.*

*Felix.*

*Of delay.*

*The second part.*

*The dangers of passing the day of our vocation.*

Exod. 33.

Rom. 9.

Luke 21.

they felt God to call within their hearts?

30 God is most bountifull to knocke and call: but yet he bindeth himselfe to no time or space, but commeth & goeth at his pleasure: and they which take not their times, when they are offered, are excuselesse before his iustice, and do not know whether euer it shall bee offered them againe, or no: for that this thing is onely in the will and knowledge of God alone, who taketh mercy where it pleaseth him best, and is bound to none. And when the prefixed time of calling is once past, woe be vnto that party; for a thousand worlds will not purchase it againe. Christ sheweth wonderfully the importance of this matter, when entering into Ierusalem amidst all his mirth, and glorie of receiuing, hee could not choole but weepe vpon that city, crying out with teares; *O Ierusalem, if thou knewest also these things which appertaine to thy peace, euen in this thy day: but now these things are hidden from thee.* As if he had said; If thou knewest (Ierusalem) as well as I do, what mercie is offered thee euen this day, thou wouldest not doe as thou doest, but wouldest presently accept thereof: but now this secret iudgement of my father is hidden from thee, and therefore thou makest little account thereof

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thereof, vntill thy destruction shall come suddenly vpon thee: as soone after it did.

31 By this now may be considered the great reason of the wise mans exhortation; *Forslow not to turne to God: nor do not defer it from day to day: for his wrath will come vpon thee as the sudden: and in time of reuenge it will destroy thee*; It may be leene

Eccles. 5.

also vpon what great cause the Apostle exhorteth the Hebrewes so vehement-

lie; *Dom cognominatur hodie: To accept*

Heb 3.

of grace euen whiles that verie daie endured, and not to let passe the occasion offered. Which euery man applying to himselfe, should follow in obeying the motions of Gods spirit within him: and accepting of Gods vocation without delay: considering what a grieuous sin it is to resist the holy Ghost. Every man ought (I say) when he feelth a good

Acs 7.

motion in his hart, to thinke with himselfe; Now God knocketh at my doore,

Apoc. 3.

if I open presentlie, hee will enter, and dwell within me. But if I defer it vntill to morrow, I know not whether he will knock again or no. Every man ought to remember still that saying of the Prophet, touching Gods spirit; *Hodie si vocem eius audieritis, nolite obdurare corda vestra*: If you heare his voice calling on you

Psalm. 94.



Of delay.

The second part.

to day, doe not harden your hearts, but presently yeeld vnto him.

32 Alas (deere brother) what hope of gaine hast thou by this perillous dilation which thou makest? Thine account is increased thereby, as I haue shewed; thy debt of amendment is made more grievous; thine enemy more strong; thy selfe more feeble; thy difficulties of conversion multiplied: what hast thou then to withhold thee one day from resolution?

Godlinesse  
the only  
gaine of  
time.

The gaining of a little time in vanitie. But I haue proued to thee before, how this time is not gained but lost, being spent without fruit of godlines, which is indeede the onely true gaine of time. If it seem pleasant to thee for the present; yet remember what the Prophet saith;

Deut. 32.

*Iuxta est dies perditionis, & adesse festinans tempora:* The day of perdition is at hand, and the times of destruction make haste to come on. Which day being once come, I maruell what hope thou wilt conceiue. Dost thou thinke to cry *Pec-*

Exod. 9.

*cuni?* It shall be well truly if thou canst doe it: but yet thou knowest that *Pha-*  
*rao* did so, and gat nothing by it. Dost thou intend to make a good testament, and to be liberall in almes deeds at that time? This, as the case may be, is very commendable: but yet thou must remember

member also, that the virgins which *Math. 25.*  
 filled their lampes, at the very instant  
 were shut out, and vtterly reiecte by  
 Christ. Doeſt thou thinke to weepe and  
 mourne, and to moue thy Iudge with  
 teares at that instant? Firſt, this is not  
 in thy hands to doe at thy pleaſure:  
 and yet thou muſt conſider alſo, that *Heb. 12.*  
*Iſa* failed, though he ſought it with  
 teares, as the Apoſtle well noteth.  
 Doeſt thou meane to haue many good  
 purpoſes, to make great promiſes, and  
 vowes in that diſtreſſe? Call to minde  
 the caſe of *Antiochus* in his extremities; *2 Mac. 9.*  
 what promiſes of good deedes, what  
 vowes of vertuous life made hee to  
 God, vpon condition he might eſcape,  
 and yet preuailed he nothing thereby?  
 All this is ſpoken not to put them in  
 deſpaire, which are now in thoſe laſt  
 calamities, but to diſſwade others from  
 falling into the ſame: aſſuring thee  
 (gentle Reader) that the Prophet ſaid  
 not without a cauſe; Seeke vnto God *Eſay 55.*  
 while he may be found: call vpon him while  
 he is neere at hand. Now is the time accep. *2. Cor. 6.*  
 table, now is the day of ſaluation, ſaith  
*S. Paul.* Now is God to be found, and  
 neere at hand to embrace al them that  
 truly turne vnto him: and make firme  
 reſolution of vertuous life hereafter.

*Three impediments. The second part.**Tract. 33.  
in Ioan.*

If wee deferre this time, wee haue no warrant that he will either call vs, or receiue vs hereafter: but rather many threats to the contrarie, as hath been shewed. Wherefore I will end with this one sentence of *S. Augustine*; that he is both a carelesse, and a most gracelesse man, which knowing all this, will venture notwithstanding the eternitie of his saluation and damnation, vpon the doubtful euent of his final repentance.

## CHAP. VI.

*Of three other impediments: that hinder men from resolution: which are sloth, negligence, and hardnesse of heart.*

**B**ESIDES all impediments which hitherto haue been named, there are yet diuers others to be found: if any man could examine the particular consciences of all such as doe not resolve. But these three here mentioned, and to bee handled in this Chapter, are so publike and knowne, as I may not passe them ouer, without discovering the same: for that many times men are euill affected, and know not their owne diseases: the onely declaration whereof (to such as are desirous of their owne health) is sufficient

to auoid the danger of the sicknesse.

2 First then, the impediment of *Of sloth.*  
 sloth is a great and ordinarie let of resolution to many men: but especially in idle and delicate people, whose life hath been in all ease and rest, and therefore doe perswade themselues that they can take no paines, nor abide any hardnesse, though neuer so faine they would. Of which S. Paul saith; that *Nice people shall not inherit the kingdome of heauen.* These men will confesse to be true, as much and more too then is said before: and that they would also gladly put the same in execution, but that they cannot. Their bodies may not beare it: they can take no paines in their seuerall callings: and in the generall they cannot fast; they cannot watch; they cannot pray. They cannot leaue their disports, recreations, and merrie companions: they should die presently (as they say) with melancholie, if they did it: yet in their hearts they desire (forsooth) that they could doe the same: which seeing they cannot, no doubt (say they) God will accept our good desires. But let them hearken a little what the Scripture saith hereof; *Desires doe kill the slothfull* *Prou. 21.10*  
*man (saith Salomon) his hands will not fall*

1. Cor. 6.

Of sloth.

The second part.

so any worke all the day long he coueteth and desireth: but hee that is idle, will doe, and will not cease. Take the slothfull and vnprofitable seruant, (saith Christ) and sling him into viter darkenesse, where shall be weeping and gnashing of teeth. And when he passed by the way, and found a fig-tree with leaues without fruite, he gaue it presently an euerlasting curse.

Foure effects of sloth.

I

Drowlines.  
Prou. 19.

Ephes. 5.  
Marke 13.  
Matth. 24.  
and 25.

3 Of this fountaine of sloth doe proccede many effects that hinder the slothfull from resolution. And the first is, a certaine heauinesse and sleepeie drowlines toward all goodnesse, according as the Scripture saith; *Pigredo misit soporem*: Sloth doth bring drowlinesse. For which cause Saint Paul saith; *Surge qui dormis*: Arise thou that art a sleepe. And Christ crieth out so often; *Videte, vigilate*: Looke about you, and warch. You shall see many men in the world with whom if you talke of a cow, or a calfe, or a fat oxe, of a peece of ground or the like; they can both heare and talke willingly and freshlie: but if you reason with them of their saluation, and their inheritance in the kingdome of heauen, they answere not at all, but will heare, as if they were in a dreame. Of these men then saith the wise

wise man  
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wise man; How long wilt thou sleepe, O sloth-  
full fellow? When wilt thou rise out of thy  
dreme? A little yet wilt thou sleeper: a lit-  
tle longer wilt thou slumber: a little wilt  
thou close thy hands together and take rest?  
and so pouertie shall hasten vpon thee as a  
running post, and beggerie as an armed man  
shall take and possesse thee.

Proou. 6.  
and 24.

4 The second effect of sloth is fond  
feare of paines, and labour, and ca-  
sting of doubts where none be, accor-  
ding as the Scripture saith: *Pigrum dei-  
cit timor*: Feare discourageth the sloth-  
full man. And the Prophet saith of the  
like; *They shake for feare, where there is no  
feare*. These men do frame vnto them-  
selues strange imaginations of the  
seruice of GOD, and dangerous e-  
uent, if they should follow the same.  
One saith; If I should giue much, it  
would without doubt make me a beg-  
ger. Another saith; If I should still im-  
ploy my selfe to painefull labour, it  
would kill me ere long. A third saith; If I  
should humble my selfe as is required,  
euery bodie would treade mee vnder  
their feet. And yet all this is nothing  
else but sloth, as the Scripture testifi-  
eth in these words; *Dicit piger, leo est  
foris in medio platearum, occidendus sum*.

2  
Feare.

Proou. 19.

Psalm. 52.

Proou. 22.

The slothfull man saith sitting still in  
his

## Of sloth.

## The second part.

his house, There is a Lion without, if I should goe out of doores to labour, I should certainly bee slaine in the midst of the streetes.

*Pusillanimitie.*

*Eccle. 23.*

B.

\* The vulgar translation so readeth: but now it is found that therein it misseth the sense of the text in both these places here alleaged. And yet the matter it selfe is true, though it haue no warrant hence.

*Lazines.*

*Prou. 26.*

*Prou. 13.*

5 A third effect of sloth is pusillanimitie and faintnes of heart, whereby the slothfull man is ouerthrowne, and discouraged by euery little contrarie-tie or difficultie, which hee findeth in vertue, or which he imagineth to find therein. Which the wise man \* signifieth when he saith; *In lapide luseo lapidatus est piger*: The slothfull man is stoned to death with a stone of dirt: that is, he is ouerthrowne with a difficultie of no importance. Againe, *De stercore boum lapidatus est piger*: The slothfull man is stoned dead with the dung of oxen, which commonly is of matter so soft, as it can hurt no man.

6 A fourth effect of sloth is idle lazines: which we see in many men that will talke and consult of this and that, about their amendment, but will execute nothing. Which is most fitly expressed by the holie Ghost in these words; *Sicut ostium versitur in cardine suo, ita piger in lectulo suo*: As a doore is tossed in and out vpon his hinges, so is a slothfull man lying lazily vpon his bed. And againe; *Vult, & non vult piger*: A

A sloth  
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A slothfull man will and will not. That is, he turneth himselfe to and fro in his bed, and betweene willing and nilling he doth nothing. And yet further in another place, the Scripture describeth this lazines, saying; *The slothfull man putteth his hands under his girdle, and will not vouchsafe to lift them up to his mouth, for that it is painfull.* Prou. 29.

7 All these and many mo are the effects of sloth: but these foure especiallie haue I thought good to touch in this place: for that they let and hinder greatly this resolution which we talke of, for he that liueth in a slumber, and will not heare, or attend to any thing that is said of the life to come, and beside this imagineth fearefull matter in the same: and thirdly, is throwne downe by euery little blocke that hee findeth in the way: and lastly, is so lazie, as he can beare no labor at all: this man (I say) is past hope to be gained, to any such purpose as wee speake for.

8 To remoue therefore this impediment, this sort of men ought to lay before their eies the labours of Christ, and of his Saints, the exhortations they vsed to other men, to take like paines: the threats made in Scripture against them that labour not: the condition

*Meanes to remoue sloth.*



dition of our present warfare, that requireth trauell: the crowne prepared for it: and the miserie insuing vpon idle and lazie people. And finally, if they cannot beare the labour of vertuous life, which indeede is accompanied with so many consolations, as it may not rightfully be called a labour: how will they abide the labor and torments of the life to come, which must bee both intollerable and euerlasting?

9. Saint Paul saith of himselfe and others, to the Thessalonians; *Wee did not eate our bread of free cost, when we were with you, but did worke in labour, and wearines both day and night: thereby to giue you an example of imitation: denouncing further vnto you, that If any man would not worke he should not eate.* Christ in his parable still reprehended grieuousslie those that stood idle, saying; *Quid hic statis tota die otiosi:* Why do you stand here all the day idle, and doing nothing? *I am a vine* (saith Christ) *and my father is an husbandman: euery branch that beareth not fruite in mee, my father will cut off, and cast into the fire.* And in another place; *Cut downe the unprofitable tree: why doth it stand here, and occupie up the ground for nothing? And againe, The kingdome of heauen is subject to*

force:

force: and men doe gaine it by violence and labour. For which cause the wise man also saith; *Whatsoever thy hand can doe in this life, doe it instantly; for after it, there is neither time, nor reason, nor wisdom, nor knowledge that wee can implor.* And againe the same wise man saith; *The lazy hand worketh beggerie to it selfe, but the laboursome and valiant hand heapeth up great riches.* And yet further to the same effect; *The slothfull man will not sow in the winter, for that it is cold: and therefore hee shall begge in the summer, and no man shall take pittie of him.*

Eccles. 9.

Prou. 10.

Prou. 20.

10. All this pertaineth to shew, how that this life is a time of labour, & not of idlenes, & appointed vnto vs for the attaining of heauen: it is the market wherein we must buy: the battle wherein we must fight, and obtaine our crowne: the winter wherein we must sow: the day of labor wherein we must sweat, and get our peny. And he that passeth ouer lazily this day (as the most part of men doe) must suffer eternall pouertie, and need in y<sup>e</sup> life to come: as in y<sup>e</sup> first part of this booke more at large hath been declared. Wherefore the wise man (or rather the holy Ghost by his mouth) giueth each one of vs, a most vehement admonition and exhortation in these words;

Chap. 6.

*Of sloth.*  
Prou. 6.

*The second part.*

words; Run about: make hast: stir up thy friend: giue no sleepe vnto thine eyes: let not shine eye lids slumber: they skipe out as a Doe from the hands of him that held her: and as a bird out of the hands of the fowler. Goe vnto the emmet (thou slothfull man) and consider her doings, and learne to be wise: thou hauing no guide, teacher, or captaine, provideth meat for her selfe in the summer, & gathereth together in the haruest, that which may serue her to feed vpon in the winter. By which words wee are admonished in what order wee ought to behaue our selues in this life, and how diligent and carefull we should be in doing of all good works (as S. Paul also teacheth) considering that as the emmet laboureth most earnestly in the haruest time to lay vp for the winter to come: so we should for the next world: and that slothfulnes to this effect, is the greatest and most dangerous let that may bee. For as the emmet should die in the winter most certainly for hunger, if shee should liue idly in the summer: so without all doubt they are to suffer extreame neede and misery in the world to come, who now for sloth do omit to labour.

Colos. 1.  
Rom. 12.  
Galat. 6.

*Of negligence.*

II The second impediment is called by me in the title of this chapter, negligence,

igence. But I doe vnderstand thereby  
 a further matter then commonlie this  
 word importeth. For I doe compre-  
 hend vnder the name of negligence  
 all carelesse & dissolute people, which  
 take to hart nothing that pertaineth  
 to God or godlines, but only attend to  
 worldly affaires, making their saluati-  
 on, the least part of their cogitations.  
 And vnder this kind of negligence is  
 contained both Epicurisme (as S. *Paul* *Epicurisme*  
*or life of*  
*Epicures.*  
*Philip. 3.*  
*Rom. 16.*  
*Titus 2,*  
 noteth in some Christians of his daies,  
 who began onlie to attend to eate and  
 drinke, and to make their bellies their  
 God; as many of our christians now do)  
 and also a secret kind of Atheisme, or  
 denying of God: that is, of denying him  
 in life and behauior, as S. *Paul* expoun-  
 deth it. For albeit these men in words  
 doe confesse God, and professe them-  
 selues to bee as good Christians as the  
 rest: yet secretly indeed they doe not  
 belecue God, as their life & doings do  
 declare. Which thing *Ecclesiasticus* dis-  
 couereth plainly, when he saith; *Ve dis-* *Eccle. 2,*  
*soluti in corde, qui non credunt Deo:* Wo be  
 vnto the dissolute, and carelesse in hart,  
 which doe not belecue God. That is,  
 though they professe that they belecue  
 and trust in him: yet by their dissolute  
 and carelesse doings, they testifie y<sup>e</sup> in  
 their

*Of negligence.**The second part.*

their hearts they belecue him not: for that they haue neither care nor cogitation of matters pertaining to him.

*Of care-  
lesse A-  
theists.  
Deut. 22.*

12 This kind of men are those which the Scripture noteth and detesteth for plowing with an Oxe and an Asse together: for sowing their ground with mingled seed: for wearing apparell of linsie woollie, that is made of flaxe and wooll together. These are they of whom Christ saith in the Reuelation: *I would thou were either cold or hot. But for that thou art lukewarme, and neither cold nor hot, therefore will I begin to vomit thee out of my mouth.* These are they which can accord all religions together, and take vp all controuersies by only saying, that either they are differences of small importance, or else that they appertaine only to learned men to thinke vpon, and not vnto them. These are they which can apply themselves to any company, to any time, to any Princes pleasures, for matters of life to come. These men torbid all talke of spirit, religion, or deuotion in their presence: onely they will haue men eate, drinke, and be merrie with them: tell newes of the court, and affaires abroad: sing, daunce, laugh, and play at cardes: and so passe over this

*Apoc. 3.*

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in lesse consideration of God, then the  
very heathens did: and hath not the  
Scripture reason then, in saying that  
these men in their hearts and works  
are Atheists? Yes surely: And it may  
be proued by many rules of Christ. As  
for example: this is one rule set downe  
by himselfe; *By their fruites ye shall know* Luke 6.  
*them.* For such as the tree is within,  
such is the fruit which that tree sen-  
deth forth. Againe; *The mouth spea-* Matth. 12.  
*th from the abundance of the heart,* and  
consequentlie seeing their talke is no-  
thing but of worldly vanities, it is a  
signe there is nothing in their heart  
but that. And then it followeth also by  
a third rule; *Where the treasure is,* Matth. 6.  
*there is the heart.* And so seeing their hearts  
are only set vpon the world: the world  
is their onely treasure, and not God.  
And consequently, they preferre that  
before God, as indeed Atheists doe.

13 This impediment reacheth farre *The chiefe*  
and wide at this day, and infinite are *cause of*  
the men which are intangled there- *Atheisme*  
with: and the cause thereof especially *at this day.*  
is inordinate loue of the world: which 1. Iohn 2.  
bringeth them to hate God, and to  
conceiue enmitie against him, as the  
Apostle saith: and therefore no mar-  
uell, though indeede they neither be-  
leeue

*Of negligence.**The second part.**A comparison.*

leeue nor delite in him. And of all other men, these are the hardest to be reclaimed, and brought to any resolution of amendment: for that they are insensible: and besides that doe also flie all meanes whereby they may be cured. For, as there were small hope to be conceiued of that patient, which being grieuously sicke, should neither feele his disease, nor beleuee that he were distempered, nor abide to heare of physicke, or Physitions, nor accept of any counsell that should be offered, nor admit any talke or consultation about his curing: so these men are in more dangerous estate then any other, for that they know not their own danger: but perswading themselues to be more wise then their neighbours, doe remoue from their cogitations all things, whereby their health might be procured.

*The way to cure carelesse men,*

14 The onely way to doe these men good (if there be any way at all) is to make them know that they are sicke, and in great danger: which in our case may be done best (as it seemeth to me) by giuing them to vnderstand, how farre they are off from any one peece of true Christianitie, and consequently from all hope of saluation that may be had

and thereby. God requireth at our hands; that *We should love him, and love him with all our heart, with all our soul, and with all our strength.* These are the prescript words of God, set downe both in the old and new law. And how farre (I pray thee) are these men off from this, which imploy not the halfe of their heart, nor the halfe of their soule, nor the halfe of their strength in Gods seruice, nay nor the least part thereof? God requireth at our hands that we should make his lawes and precepts our studie, and cogitations: that we should thinke on them continually, and meditate vpon them both day and night, at home and abroad, early and late, when we goe to bed, and when we rise in the morning: this is his commandement, and there is no dispensation therein. But how farre are those men from this, which bestow not the third part of their thoughts vpon this matter, no nor the hundred part, nor scarce once in a yeere do talke therof? Can these men say they are Christians, or that they belecue in God?

15 Christ making the estimate of things in this life, pronounced this sentence; *Unum est necessarium*: One onely thing is necessarie, or of necessitie

Deut. 5.

Matth 22.

Luke 10.

Deut. 6.

and 11.

Iohn 1.



## Of negligence.

## The second part.

1. Iohn 2.

Luke 18.

Ephes. 5.

Luke 21.

Math. 24.

Mich. 6.

Rom. 11.

Rom. 12.

Matth. 10.

tie in this world: meaning the diligent and carefull seruice of God. These men finde many things necessarie beside this one thing, and this nothing necessarie at all. How farre doe they differ then in iudgement from Christ? Christs Apostle saith, that a Christian *Must neuer loue the world, nor any thing in the world.* These men loue nothing els, but that which is of the world. Hee saith; that *Whoſoever is a friend to the world, is an enemy to Christ.* These men are enemies to whoſoever is not a friend to the world. How then can these men hold of Christ? Christ saith; *We should pray still.* These men pray neuer. Christs Apostle saith; that *Conuouſnes, uncleannes, or scurrility, should not be ſe much as once named among Christians.* These men haue no other talke but such. Finallie, the whole course, and canon of Scripture runneth, that Christians should be; *Attenti, vigilantes, ſoliciti, iſtantes, ſeruantes, perſeuerantes ſine intermiſſione:* That is, Attent, vigilant, carefull, iſtant, ſeruent, and perſeuerant, without intermiſſion in the ſeruice of God. But these men haue no one of these points nor any degree of any one of these points; but euery one the cleane contrary. For they are neither  
attent

attent to those things which appertain vnto God, nor vigilant, nor solicitous, nor carefull, and much lesse instant and feruent, and least of all perseverant without intermission: for that they neuer begin. But on the contrary side, they are carelesse, negligent, lumps, remisse, keycold, peruerse, contemning, and despising, yea loathing & abhorring all matters that appertain to the mortifying of themselves, and true seruice of God. What part haue these men then in the lot and portion of Christians, beside onely the bare name which profiteth nothing?

16 And this is sufficient to shew how great and dangerous an impediment this carelesse, senselesse, and supine negligence is, to the resolution whereof we intreat. For if Christ require to the perfection of this resolution, that whosoever once espieth out the treasure hidden in the field, (that is, the kingdom of heauen, and the right way Matth. 13. to come to it) he should presentlie goe and sell all that he hath and buy the field: that is, hee should preferre the pursuite of this kingdome of heauen, before all the commodities of his life whatsoeuer, & rather venture them all, then to omit this treasure:

If

*Of negligence.**The second part.*

If Christ (I say) require this, as he doth, when will these men euer be brought to this point, which will not giue the least part of their goods to purchase that field, nor goe forth of doore to treat the buying thereof, nor will so much as thinke, or talke of the same, nor allow of him, which shall offer the meanes and waies to compasse it?

Pag. 39.  
and 54.

17 Wherefore, whosoeuer findeth himselfe in this disease, I would counsel him to reade some Chapters of the first part of this booke: especiallie the third, and fourth, treating of the causes, for which wee were sent into this world: as also the fift of the account, which wee must yeeld to God, of our time here spent: and he shall thereby vnderstand (I doubt not) the error, and danger he standeth in, by this damnable negligence wherein he sleppeth, attending onely to those things which are meere vanities: and for which he came not into this world: and passing ouer other matters, without care or cogitation, which onely are of importance, and to haue beene studied, and thought vpon by him.

*Of hardnes  
of heart.*

18 The third and last impediment that I purpose to handle in this booke, is a certaine affection, or euill disposition

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tion in some men, called by the Scriptures, hardnesse of heart, or in other words, obstinacie of minde; whereby a man is seled in resolution, neuer to yeeld from the estate of sinne wherein he liueth, whatsoeuer shall, or may be said against the same. And I haue reserued this impediment for the last place in this booke, for that it is the last, and worst of all other impediments discovered before, containing all the euill in it selfe, that any of the other before rehearsed haue, and adding besides a most wilfull, and malicious resolution of sinne; quite contrarie to that resolution, which wee so much endeavour to induce men vnto.

19 This hardnes of heart hath di- *Two de-*  
uers degrees in diuers men, & in some *grees of*  
much more grieuous then in others. *hardnes of*  
For some are arriued to that high and *heart.*  
chiefe obduration, which I named be- *Matth. 27.*  
fore: in such sort, as albeit they well  
knowe that they are amisse; yet for *B.*  
some worldly respect or other, they *to bee of*  
will not yeeld, nor chāge their course. *weaknes,*  
Such was the obduration of \* *Pilate,* rather then  
though he knew that he condemned *of such ob-*  
Christ wrongfully: yet not to leese *duration,*  
the fauour of the Iewes, or incurre dis- *as was in*  
pleasure with his Prince, hee procee- *Pharao, or*  
*is spoken*  
*of heere.*

*Of hardnes of heart.**The second part.*

ded and gaue sentence against him.  
**Exod. 6. 7. 8.** This also was the obduration of *Pharaoh*; who, though he saw the miracles of *Moses* and *Aaron*, and felt the strong hand of God vpon his kingdome: yet not to seeme to be ouercome by such simple people as they were: nor that men should thinke he would be inforced by any meane to relent, he persecuted still in his wilfull wickednes, vntill his last and vtter destruction came vpon him. This hardnes of heart was also in King \* *Agrippa*, and *Felix*, gouernour of Iewrie: who though in their owne conscience they thought that Saint *Paul* spake truth vnto them: yet, not to hazard their credite in the world, they continued still, and perished in their owne vanities. And commonlie this obduration is in all \* persecutors of vertue, and vertuous men, and especiallie of those that professe the truth: whom though they see euidentlie to bee innocent, and to haue the word of God, and equitie on their side: yet to maintaine their estate, credit and fauour in the world, they persist without either mercie or release, vntill God cut them off in the midst of their malice, and furious cogitations.

**Acts 26. 27.****B.**

\* In these two also it seemeth rather to haue been ignorance, then obduration.

But the example is notable, found in the Priests, Scribes, and Pharisees, who euer opposed themselves against the preaching of Christ, and at the length put him to death.

a *Persecutors.*

A second degree of obduratio.

20 Others

30 Others there are who haue not this obduration in so high a degree, as to persist in wickednes directlie against their owne knowledge; but yet they haue it in another sort: for that they are settled in firme purpose to follow the trade, which already they haue begun: and will not vnderstand the dangers thereof: but doe seeke rather meanes to perswade themselves, and quiet their consciences therein: and nothing is so offenseuē vnto them, as to heare any thing against the same. Of these men, holie Iob saith; *Dixerunt Deo, Recede à nobis, Iob 21.* & *scientiam viarum tuarū nolumus.* They say to God, depart from vs, wee will not haue the knowledge of thy waies. And the Prophet David yet more expressly; *Their furie is like the furie of Serpents, like vnto cocatrices, that stop their eares, and will not heare the voice of the inchanter.* By this inchanter hee meaneth the holy Ghost, which seeketh by all meanes possible to chaime thee from the bewitching wherein they stand, called by the wise man, *Fascina- Sap. 4.* *tio nugacitatis:* The bewitching of vanitie. But as the Prophet saith; *They Zach. 7.* *will not heare, they turne their backs, and stop their eares, to the end they may not vnderstand:*

Of hardnes of heart.

The second part.

derstand: they put their hearts as an adamant stone, lest they should heare Gods law and be conuerted.

The hard  
hearted

Jewes.

Acts 7.

Matth. 9.

Luke 11. 13.

21 The nation of the Iewes is peculiarly noted to haue bin alwaies giuen to this great sinne, as S. Stephen witnesseth, when he said vnto their owne faces; *You stifnecked Iewes, you haue alwaies resisted the holy Ghost.* Meaning thereby (as Christ declareth more at large) that they resisted the Prophets, and Saints of God, in who the holy Ghost spake vnto them from time to time, for amendment of their life: and for that through the light of knowledge which they had by hearing of Gods Law, they could not in truth or shew, condemne the things which were said, or auoid the iust reprehensions vsed toward them: and yet resolved with themselves, not to obey or change the custome of their proceedings: therefore fell they in fine, to persecute sharply their reprehenders; whereof the only cause was hardnes of heart; *Indurauerunt facies suas supra petram, & noluerunt reuerti*, saith God by the mouth of Ieremie. They haue hardened their faces about the hardnesse of a rocke, and they will not turne to me. And in another place of the same Prophet hee

Ierem. 5.

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complaineth grieuouſlie of this peruerſenes; *Quare ergo auerſus eſt populus iſte Ierem. 8.*  
*iſte Ieruſalem, auerſione contentioſa?* And why then is this people in Ieruſalem reuolted from me, by ſo contentious and peruerſe an alienation, as they will not heare mee any more, &c. And yet againe in another place; *Quare moriemini domus Iſrael?* *Ezec. 18.* Why will you die you houſe of Iſrael? Why will you damne your ſelues? Why are you ſo obſtinate as not to heare: ſo peruerſe as not to learne: ſo cruell to your ſelues, as you will not know the dangers wherein you liue, nor vnderſtand the miſerie that hangeth ouer you.

22 Doeſt thou not imagine (deere brother) that God uſeth this kinde of ſpeech not onely to the Iewes, but alſo to many thouſand Chriſtians, and perhaps alſo vnto thy ſelfe many times euery day: for that thou refuſeſt his good motions, and other meanes ſent from him, to draw thee to his ſeruice: thou beeing reſolved not to yeeld thereunto, but to follow thy purſuite, whatſoever perſwaſions ſhall come to the contrarie? Alas, how many Chriſtians be there, who ſay to God daily (as they did whom I named before;)

*Depart from vs, we will not haue the know-* *Iob 21.*



Of hardnes of heart.

The second part.

Esay 28.

ledge of thy vvaies? How many be there which abhor to heare good counsell? Feare & tremble to read good books? Flie and detest the frequentation of godly company, lest by such occasions they might be touched in conscience, conuerted, and saued? How many be there, which say with those most miserable hard hearted men, whereof the Prophet speaketh; *Percussimus fœdus cum morie & cum inferno fecimus pactum?* We haue stricken a league with death, and haue made a bargaine with hell it self. Which is as much to say, as if they had said; Trouble vs not, molest vs not with thy perswasions, spend not thy words and labour in vaine: talke vnto others who are not yet settled: let them take heauen that will: wee for our parts are resolu'd: wee are at a point: wee haue made a bargaine that must bee performed, yea though it be with hell and death euermlasting.

The description of  
an hard  
heart.  
Psalme 75.

Esay 48.

23 It is a wonderfull furie, the obduration of an hard heart: and not without cause compared by the Prophet (as I shewed before) to the wilfull furie and rage of serpents. And another place of Scripture describeth it thus; *Durues, & neruus ferreus cernix tua, & frons tua ærea:* Thou art hard hearted, and

and thy necke is a finew of iron, and thy forehead is of brasse. What can bee more vehementlie spoken to expresse the hardnes of this mettall? But yet S. Bernard expresseth it more at large in these words; *Quid ergo cor durum?* And what is then an hard heart? And hee answereth immediatly; An hard heart is that which is neither cut by compunction, nor softned by godlines: nor moued with prayers: nor yeeldeth to threatning: nor is any thing holpen but rather hardened, by chastening. An hard heart is that which is ingratefull to Gods benefits: disobedient to his counsels: made cruell by his iudgements; dissolute by his allurements: vnshamefast to filthines: fearelesse to perils: vncurteous in humane affaires: retchlesse in matters pertaining to God: forgetfull of things past: negligent in things present: improvident for things to come.

Lib. i. de  
confid. ad  
Eug. cap. i.

24 By this description of Saint Bernard it appeareth, that an hard heart, is almost a desperate and remedlesse disease, where it falleth. For what will you doe (saith this good Father) to amend it? If you lay the grieuousnesse of sinne before him, he is not touched with compunction. If thou alleadge him

The explt-  
cation of  
S. Bernards  
words.

*Of hardnes of hearts. The second part.*

him all the reasons in the world, why we ought to serue God, and why wee ought not to offend and dishonor him: he is not mollified by this consideration of pietie. If you would request him and beseech him with teares, euen on your knees, he is not moued. If you threaten Gods wrath against him: hee yeeldeth nothing thereunto. If God scourge him indeed, he waxeth furious, and becommeth much more hard then before. If God bestow benefits on him: he is vngratefull. If he counsell him for his saluation: he obeyeth not. If you tell him of Gods secret, and seuerer iudgements: it driueth him to desperation, and to more crueltie. If you allure him with Gods mercie: it maketh him dissolute. If you tell him of his owne filthinesse: he blusseth not. If you admonish him of his perils: hee feareth not. If he deale in matters towards men: he is proud and vncurteous. If he deale in matters towards God: he is rash, light, and contemptuous. Finally, he forgetteth whatsoever hath passed before him towards other men, either in reward of godlinesse, or in punishment of sinners. For the time present he neglecteth it, nor maketh any account of vsing it to his benefit. And of things

things to come, either of blisse, or miserie, he is vtterly vnprouident: nor will esteeme thereof, lay you them neuer so often, nor vehemently before his face. And what way is there then to do this man good?

25 Not without great cause surelie did the wise man pray so heartily to God; *Anima irreuerens, & infrenata non tradas me: Deliuere mee not ouer* (O Lord) vnto a shamelesse and vnrule soule. That is, vnto a hard and obstinate heart. Whereof hee giueth the reason in another place of the same booke; *Cor enim durum habebis male in nouissimo*: For that an hard heart shall be in an euill case at the last day. Oh that all hard harted people would note this reason of Scripture! but S. Bernard goeth on, and openeth the terror hereof more fully, when he saith; *Nemo Lib. 1. de duræ cordis salutem unquam adeptus est, nisi consid. 2. a. 1. quem forse miserans Deus abstulit ab eo (iuxta prophetam) cor lapideum, & dedit cor carneum.* There was neuer yet hard harted man saued, except God by his mercy did take away his stonie heart, and giue him a heart of flesh, according to the Prophet. By which words S. Bernard signifieth, and proueth out of the Prophet, that there are two

The danger of an hard hart.  
Eccle. 23.

Eccle. 3.

Lib. 1. de  
Ezech. 36.

*Of hardnes of heart. The second part.*

*Two kinds* kinds of harts in men: the one a fleshie  
*of harts in* heart, which bleedeth if you but pricke  
*men, with* it; that is, it falleth to contrition, re-  
*their pro-* pentance, and teares, vpon neuer so  
*perties.* small a checke for sin. The other is a  
 stonie heart, which if you beate and  
 buffet neuer so much with hammers,  
 you may as soone breake it in peeces,  
 as either bend it, or make it to bleed.  
 And of these two hearts in this life de-  
 pendeth all misery, or felicitie for the  
 life to come. For as God when hee  
 would take vengeance on *Pharao*, had  
 no more grieuous way to do it, then to  
 say; *Indurabo cor Pharaonis*: I will harden  
 the heart of *Pharao*; That is (as *S. Au-*  
*super Exo.* *gustine* expoundeth) I will take away  
*& ser. 88.* my grace, and so permit him to harden  
*de temp.* his owne heart: so when he would shew  
 mercie to Israel, he had no more forcible  
 meanes to expresse the same, then  
 to say; *I will take away the stonie heart out*  
*Ezech 36.* *of your flesh, and giue you a fleshie heart in*  
*stead thereof*: That is, I will take away  
 your hard hart, and giue you a soft hart  
 that will be moued, when it is spoken  
 to. And of all other blessings and be-  
 nefits, which God doth bestow vpon  
 mortall men in this life, this soft and  
 tender heart is one of the greatest: I  
 meane such an hart as is soone moued

to repentance: soone checked and controlled: soone pearced: soone made to bleed: soone stirred to amendment. And on the contrarie part, there can be no greater curse or malediction laid vpon a Christian, then to haue an hard and obstinate heart, which heapeth euery day vengeance vpon it selfe, and his master also: as S. Paul saith, it is compared by the Apostle vnto the ground, which no store of raine makes fruitfull, though it fall neuer so often vpon the same: and therefore he pronounceth thereof; *Reproba est, maledicto proxima, cuius consummatio in combustionem*: That is, it is reprobate and next doore to malediction, whose end or consummation must be fire and burning.

Heb. 6.

26 Which thing being so, no maruel though the holy Scripture doe exhort vs so carefullie from this obduration and hardnesse of hart, as from the most dangerous and desperate disease, that possibly may fall vpon the Christian, being indeed (as the Apostle signifieth) the next doore to reprobation it selfe. S. Paul therfore crieth; *Nolite contristari, nolite extinguere spiritum Dei*: Doe you not make sad, doe you not extinguish the spirit of God; by obduration; by resisting and impugning the same. Againe;

Heb. 6.

Ephes. 4.  
1. Thes. 5.

## Of hardnes of heart. The second part.

- Heb 3. gaine; *Non obduretur quis ex vobis fallacia peccati*: Let no man be hard hearted among you through the deceit of sin.
- Pſalm. 94. The Prophet David also crieth; *Hodie ſi vocem eius audieritis, nolite obdurare corda veſtra*: Euen this day if you heare the voice of God calling you to repentance, ſee you harden not your hearts againſt him. Al which earneſt ſpeeches, viſed by Gods holy ſpirit, doe giue vs to vnderſtand, how carefully we haue to ſlie this moſt peſtilent infection of an hard heart: which almightie God by his mercie giue vs grace to do, and indue vs with a tender heart towards the full obedience of his diuine maiestie: ſuch a ſoft heart (I ſay) as the wiſe man deſired, when he ſaid to God; *Da ſeruo tuo cor docile*: Giue vnto me thy ſeruant (O Lord) an heart that is docible, and tractable to be inſtructed: ſuch an hart as God himſelfe deſcribeth to bee in all them whom he loueth, ſaying; *Ad quem reſpiciam, niſi ad pauperem, & contritum corde, & timentē ſermones meos*? To whom will I haue regard or ſhew my fauour, but vnto the poore and humble of heart, vnto the contrite ſpirit, and to ſuch as temble at my ſpeeches?
3. King. 3. 27 Behold (deere brother) what an
- Eſay 66. heart God requireth at thy hands; A

little.

*The sixth Chapter. Of hardnes of heart.*

little poore and humble heart: (for so much importeth the diminutiue *Pan-perculus*) also a contrite heart for thine offences past: and an heart that trembleth at euery word that commeth to thee from God by his ministers. How then wilt thou not feare at so many words, and whole discourses as haue been vsed before, for thine awakening: for opening thy peril: for stirring thee to amendment? How wilt thou not feare the threats and iudgements of this great Lord for thy sinne? How wilt thou dare to proceede any further in his displeasure? How wilt thou deferre this resolution any longer? Surely the least part of that which hath been said, might suffice to moue a tender heart, an humble and contrite spirit, to present resolution and earnest amendment of life. But if all together cannot moue thee to doe the same, I can say no more, but that thou hast a very hard hart indeed: which I beseech our heauenly father to soften for thy saluation, with the pretious hot blood of his only son, our Sauior, who was content to shed it for that effect vpon the crosse.

28 And thus now hauing said so much *The conclusion of*  
 as time permitted me, concerning the *this whole*  
 first general part required at our hands *for booke.*



*The conclusion.**The second part.*

B.  
\* As may  
appare in  
my preface  
to the Rea-  
der.

B.  
\* Which  
was, for  
that either  
time or  
health, or  
libertie did  
not permit.  
Philip. 2.

for our saluation; that is concerning re-  
solution, appointed by my \* diuision in  
the beginning. to be the subiect or mat-  
ter of this first book; I will end here; de-  
ferring for a time the performance of  
my purpose for the other two bookes  
\* vpon the causes, and reasons set down  
in an aduertisement to the Reader, at  
the very first entrance into this booke:  
nothing doubting, but if God shall  
vouchsafe to work in any mans hart by  
meanes of this booke, or otherwise the  
first point of resolution, the most hard  
of al other: then wil he also giue means  
to perfect the worke begun of himself,  
and will supply by other waies the two  
principall parts following: that is,  
both right beginning, and constant  
perseuerance, whereunto my other  
two bookes promised are appointed.  
It will not bee hard for him that  
were once reformed, to find helpers  
and instructors enow, the holie Ghost  
in this case being alwaies at hand:  
there want not good books, and bet-  
ter men (God bee glorified for it) in  
eur owne countrie at this day, which  
are well able to guide a zealous spirit  
in the right way to vertue and yet (as  
I haue promised before) so meane I (by  
Gods most holy help and assistance) to  
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send thee gentle Reader) as my time and abilitie will permit, the other two bookes also, especially if it shall please his diuine maiestie to comfort me therunto, with the gaine or good of any one soule, by this which is alreadie done: that is, if I shal conceiue or hope, that any onc soule, so deerely purchased by the pretious blood of the sonne of God, shall be mooued to resolution by any thing that is here said: that is, shall be reclaimed from the bondage of sinne, and restored to the seruice of our maker and redeemer: which is the only end of my writing, as his maiestie best knoweth.

29 And surely (gentle Reader) though I must confesse that much more might be said for this point of resolution, then is here touched by me, or then any man can well viter in any competent kind of booke or volume: yet am I of opinion, that either these reasons here alleaged are sufficient, or else nothing will suffice for the conquering of our obstinacie, and beating downe of our rebellious disobedience in this point. Here thou maiest see the principall arguments inducing thee to the seruice of God, and detestation of vice. Here thou maist see the

*The effect of that which hath bin said in this booke. In the first part.*

cause

*The conclusion.**The second part.**In the second part.*

cause and end why thou wast created: the occasion of thy coming hither: the things required at thy hand in particular: the account that wil be demanded of thee: his goodnes towards thee: his watchfulnes ouer thee: his desire to win thee: his reward if thou doe well: his infinite punishment if thou doe euill: his callings: his baites: his allurements to saue thee. And on the contrarie part, here are discovered vnto thee the vanities and deceits of those impediments, hinderances, or excuses, which any way might let, stay, or discourage thy resolution: the fained difficulties of vertuous life are remooued; the conceited feares of Gods seruice are taken away; the alluring flatteries of worldly vanities are opened: the foolish presumption of Gods mercie: the danger of delay: the dissimulation of Gooth: the desperate perill of carelesse and stony hearts, are declared. What then wilt thou desire more to moue thee? What further argument wilt thou expect to draw thee from vice and wickednesse, than all this is?

30 If all this stir thee not, what will stir thee (gentle Reader) if when thou hast read this, thou lay down thy booke againe,

againe, and walke on thy carelesse life  
 as quietly as before: what hope (I be-  
 seech thee) may there be conceiued of  
 thy saluation? Wilt thou goe to hea-  
 uen, liuing as thou doest? It is impossi-  
 ble. As soone thou maist driue God out  
 of heauen, as get thither thy selfe in  
 this kind of life: What then? Wilt thou  
 forgoe heauen, and yet escape hel too?  
 This is lesse possible, whatsoeuer the  
 Atheists of this world doe perswade  
 thee. Wilt thou deferre the matter,  
 and thinke of it hereafter? I haue told  
 thee mine opinion hereof before.  
 Thou shalt neuer haue more abilitie to  
 doe it then now, and (it may be) neuer  
 halfe so much againe. If thou refuse it  
 now: I may greatly feare, that thou wilt  
 be refused hereafter thy selfe. There is  
 no way then so good (deere brother) as  
 to doe it presently whilest it is offered.  
 Breake from that tyrant which detei-  
 neth thee in seruitude: shake off his  
 chaines: cut a sunder his bonds: runne  
 violently to Christ, which standeth rea-  
 die to imbrace thee, with his armes o-  
 pen on the crosse. Make ioyfull all the  
 Angels and Court of heauen with thy  
 conuersion: strike once the stroke with  
 God againe: make a manly resolution:  
 say with the old couragious souldiour  
 of

Luke 15.

*The conclusion.**The second part.**A notable  
saying of  
S. Ierom.*

of Iesus Christ, Saint Ierom; If my father stood weeping on his knees before me, and my mother hanging on my necke behind me: and al my brethren, sisters, children, kinsfolks howling on euerie side to retaine mee in sinfull life with them: I would fling off my mother to the ground; despise all my kindred: run ouer my father, and tread him vnder my feete, thereby to runne to Christ when he calleth me.

*Luke 15.*

31 Oh that we had such hearts as this seruant of God had: such courage, such manhood, such seruient loue to our master. Who would lie one day in such slauerie as we doe? Who would eate huskes with the prodigal sonne among swine, seeing hee may returne home, and be so honourable receiued and intertained by his old father: with so good cheere, and banquetting; and heare so great melodie, ioy, and triumph for his returne? I say no more herein (deere brother) then thou art assured of, by the word and promise of Gods owne mouth: from which can proceed neither falshood nor deceit. Returne then, I beseech thee: lay hadfast on his promise, who will not faile: run to him now he calleth whilest thou hast time: and esteeme not all this world

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world worth a straw in respect of this one act: for so shalt thou be a most happie and thrice happie man, and shalt blesse hereafter the houre and moment that euer thou madest this blessed resolution: and I for my part (I trust) shall not be void of some portion of thy felicitie. At leastwise I doubt not but thy holy conuersion shall treat for me with our common Father, who is the God of mercies, for remission of my many sins, and that I may serue and honour him together with thee, all the daies of my life: which ought to bee both our petitions: and therefore in both our names, I beseech his diuine Maiesty to grant it to vs, for euer and euer,

*Amen.*

*The end of this booke of*  
**RESOLUTION.**